# The Christian Century

PUBLISHED WEEKLY


## The Christian Mission in Asia
By Roy G. Ross

## Sometime Holy Land
By Theodore A. Gill

## The Religion of Arnold Toynbee
A Review Article by Roger L. Shinn

## Unjust War in Algeria
By George W. Shepherd, Jr.


OCTOBER 10, 1956

## In This Issue

**Roy G. Ross**

reports observations made during his recent world-circling tour. A Disciples minister, Dr. Ross was director of the International Council of Religious Education from 1936 until it became a component of the National Council of Churches in 1950. He served as associate general secretary of the N.C.C. and executive of the Division of Christian Education until 1954, when he succeeded Samuel M. Cavert as general secretary.

**George W. Shepherd, Jr.**

who teaches international relations at Brooklyn College, is a member of the foreign policy committee of the Congregational Christian Council for Social Action. He has just returned from taking a second look at the situation in North Africa. On the basis of previous observations there, he wrote "The Franco-Algerian War," which appeared in The Christian Century for Aug. 8. Mr. Shepherd is the author of a book on Africa, *They Wait in Darkness*, which won a race relations award.

**C. Sumpter Logan**

is pastor of the First Presbyterian Church of Henderson, Ky.

**Theodore A. Braun**

another Henderson minister, is pastor of the local Zion Evangelical and Reformed Church.

**Edgar M. Wahlberg**

has been minister of the Mount Olivet Community Methodist Church in Dearborn, Mich., since 1947. For two years before going to that pastorate, he served with UNRRA in Greece and China.

**Roger L. Shinn**

is professor of theology at Vanderbilt University school of religion, Nashville, Tenn.

**Margaret Bruner**

is director of Christian education at the Webster Groves, Mo., Presbyterian Church.

**C. Excelle Rozzelle**

is professor of religion and philosophy at High Point College, High Point, N. C.

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# The Christian Century

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## Coming Events

Oct. 10. Japan International Christian University Foundation Board of Directors Meeting, New York city.
Oct. 10-17. United Lutheran Church in America 20th Biennial Convention, Harrisburg, Pa.
Oct. 12-21. Presbyterian Institute of Industrial Relations First Laymen's Seminar on the Church, Labor and the City, McCormick Theological Seminary, Chicago.
Oct. 13-15. Moravian Church, Southern Province, Triennial Synod, Winston-Salem, N. C.
Oct. 13-17. United Society of Friends Women and Quaker Men Biennial Conference, Wilmington, Ohio.
Oct. 14. Men and Missions Sunday (National Council of Churches General Department of United Church Men.)
Oct. 14. Temperance Sunday (National W.C.T.U.)
Oct. 14. Chicago Sunday Evening Club; Charles B. Templeton, speaker.
Oct. 14-21. Churchmen's Week.
Oct. 15-17. Congregational Christian Council for Social Action United Nations Seminar, New York city.
Oct. 15-17. Presbyterian, U.S.A., General Council, New York city.
Oct. 15-17. Evangelical and Reformed General Council, Cleveland, Ohio.
Oct. 16-18. National Convocation on the Church in Town and Country (N.C.C. Division of Home Missions), St. Louis.
Oct. 17. United Churchmen's Rallies (N.C.C. General Department of United Church Men).
Oct. 17. Andover Newton Theological School Annual Fall Convocation, Newton Centre, Mass.; Greene Lectures: James Muilenburg; English Lectures: Browne Barr.
Oct. 17. Bucknell University-Parish Ministers Area Ministerial Seminar on "The Nature of the Church," Lewisburg, Pa.; W. Norman Pittenger, speaker.
Oct. 18-20. Conference on Religion in Education (Council for Religion in Independent Schools sponsorship), Atlantic City, N. J.
Oct. 18-20. Lutheran Welfare Conference Midwest Regional Conference, Green Lake, Wis.
Oct. 18-31. Moravian Church Provincial Boards Semiannual Meeting, Bethlehem, Pa.
Oct. 19-23. National Catholic Rural Life Conference 34th Annual Convention, Sioux Falls, S. D.
Oct. 21. Laymen's Sunday (N.C.C. General Department of United Church Men).
Oct. 21. World Order Sunday (N.C.C. Department of International Affairs).
Oct. 21. Chicago Sunday Evening Club; Stephen C. Neill, speaker.
Oct. 21-26. United Lutheran Area Evangelism Missions, Baltimore; Cleveland.
Oct. 21-27. United Nations Week.
Oct. 23. New York Institute for Religious and Social Studies, Jewish Theological Seminary of America; themes: "The Solution of Practical and Moral Problems Through the Use of Reason," "Vocational Ethics," "The Most Momentous Questions in the World Today"; speakers: Edmond Cahn (law), Cameron P. Hall (religion), Harold A. Stevens.
Oct. 23-24. Evangelical and Reformed General Council, Cleveland.
Oct. 25. Evangelical and Reformed General Council-Congregational Christian Executive Committee Joint Meeting, Cleveland.
Oct. 28. Reformation Sunday.
Oct. 28-Nov. 2. United Lutheran Area Evangelism Missions, Philadelphia; Charleston, S. C.; St. Louis; Tacoma, Seattle and Everett, Wash.; Regina and Langenburg, Sask.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXIII CHICAGO, OCTOBER 10, 1956 NUMBER 41

# EDITORIAL

BEGINNING with Men and Missions Sunday October 14 and continuing through Churchmen's Week to Laymen's Sunday, the attention of Protestants in communions associated with the National Council of Churches will be focused on the man in the pew. In some congregations laymen will move from pew to pulpit; in others, ministers will recognize from the pulpit the contribution dedicated laymen are making to the day-by-day life of the churches, will appeal for an even wider interpretation of the layman's task. No message brought during those eight October days will be more cogent or timely than this, sounded by Alan Walker, Australian evangelist, at the mid-September National Convention of Christian Men: "The Christian redemption of our common life has scarcely begun. The authority of Christ is almost unknown in economic, political and international affairs. . . . The coming great struggle of the church is to penetrate the corporate affairs of society with Christian principles and Christian power. Mankind urgently needs an expansion of conscience. The two greatest world issues of race and war cannot wait much longer for solution. Endless sorrows are ahead for men if the stale ideas of yesterday are carried into this new age of atomic power and the awakening of the colored millions of the world. Now the Christian gospel must be taken into every area of human affairs, that in obedience to the will of God the whole world may be redeemed from destruction."

## As Laymen Ponder Their Witness

*Almighty God, who hast created man in thine own image; grant us grace fearlessly to contend against evil, and to make no peace with oppression; and that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy name, through Jesus Christ our Lord. Amen.* —From the Book of Common Prayer.

## What Lies Behind the Israeli Attacks?

AS THE DANGER of war over the Suez affair subsides, border incidents around Israel increase. Three times within a month Israel has replied to Arab provocations with massive blows. The third time she is reported to have employed 2,000 or more men equipped with tanks and artillery. The Ben-Gurion government has described these operations as "an effort to bring home to Jordan authorities their own interest in putting an end to attacks against Israeli citizens and Israeli territory." The old law of an eye for an eye has apparently been supplanted in Israel's ideology by a more savage rule: a head for an eye. Massive retaliation is a form of argument that Israel has been using ever more candidly, beginning with the attack on Kibya some years ago in which over 50 Arab men, women and children were slaughtered because infiltrators had killed an Israeli mother and her two children. There was a time when this policy seemed to work; Israel could point out that infiltration ceased for a while after she had struck back with blows twice as heavy. But the growing frequency of violence along the Israel–Jordan border indicates that massive retaliation is no longer effective there. Israel must realize as much. Looking at the recent incidents from another point of view, one is driven to speculate on how they relate to Israel's larger aims. Is she deliberately trying to provoke Jordan into war? She has just received a number of jet planes from Canada (presumably with the approval of the U.S. state department), and perhaps believes that she need no longer fear her neighbor. But what if war with Jordan should spread to include the whole Arab world? Such a war, under present circumstances, would almost certainly involve Britain and France, though for the moment they have stopped their saber-rattling in the Suez matter. Israel may well believe that with the help of those two powers she could crush Egypt, blight the growing Arab unity and push her own borders east to the Jordan river. If such ideas indeed lie behind her recent large-scale military actions, the world must pray to be delivered from so mad a reversion to Old Testament thinking.

## Southern Ministers Stand Up to Mobs

IN MANSFIELD, Texas, an Episcopal clergyman denounced to their faces 200 racists who had massed to prevent three Negro teen-agers from enrolling in the local high school. Perhaps Donald Clark of Timothy Episcopal Church, Fort Worth, did not use the right approach, for the mob hurled disrespectful words at him, and state troopers led him away with the crowd yelling close behind. But nobody can say he was not walking in the apostolic succession when he confronted that crowd and denounced their behavior in words they surely will never forget. Elsewhere in the south also ministers are learning to stand up and witness to their faith in crises charged with high emotional voltage. On page 1165 of this issue two ministers describe what happened to them in Sturgis and Clay, Kentucky. Not long after they wrote the article, the peace

of their own community, Henderson, was imperiled when it was announced in the local newspaper that one of the most rabid white supremacists of the area was to address a mass meeting there. The town's ministers met in two long sessions and drew up a statement and a plan of action. On the appointed day the agitator appeared before a large crowd and launched into a furious hourlong speech climaxed by an appeal for a boycott of the Henderson schools on the ground that they had enrolled a few Negro children. Then the ministers played their hand. C. Sumpter Logan, one of the pastors whose earlier story is told in this issue, stepped to the microphone and began to speak. As soon as the crowd realized that he was challenging the agitator's demands, cries of "Throw him out!" arose. But he continued talking, undaunted by the swelling tide of vituperation. "As I reached the conclusion," Logan writes, "a tremendous roar of boos and hisses went up from inside the courthouse and on the grounds surrounding the building. That's quite an experience, believe me." It is—and it is quite a day for the Christian church when a minister receives the kind of compliment Paul got at Ephesus and elsewhere. No wonder the agitators are having a much more difficult time working their will in Henderson than they had in Sturgis and Clay.

## Political School Probe Attacks Integration

SOUTHERN CONGRESSMEN are wrongfully using public funds to discredit racial integration of the schools of Washington, D. C. Under the guise of investigating the schools with a view to proposing legislation, they are in fact conducting a racial smear campaign which may have serious consequences. The subcommittee, headed by James C. Davis (Democrat from Georgia), was appointed by John L. McMillan (Democrat from South Carolina), chairman of the House committee on the District of Columbia. It quite clearly is not seeking to learn the whole truth about racial integration in the nation's capital, but only to play up those aspects of the situation which support continued resistance to the Supreme Court's 1954 ruling. The committee has welcomed testimony that educational standards have sagged in some Washington schools since 1954, and particularly assertions that this has come about because of Negro children's alleged innate inferiority and lower mental capacity. It has not sought testimony from anthropologists, social scientists or educators who can produce conclusive evidence that given equal conditions, the Negro is physically and mentally the equal of the white man. To support a favorite point of the segregationists, the committee brought out testimony of sexual irregularities, and Representative John B. Williams of Mississippi praised witnesses who brought such stories for presenting the "candid facts." In view of these tactics, it was not surprising that Representative Roy W. Weir, Democrat from Minnesota, joined with the National Association for Advancement of Colored People in calling for suspension of the hearings. The schools of Washington have their problems, but the facts concerning them are well known and are being successfully dealt with by the educational authorities. It is no help to these devoted teachers and administrators, or to the children they instruct, to have an official committee broadcast to the capital city and to the nation a false description of the facts. The committee should be repudiated by the Democratic party, as well as by Candidate Adlai Stevenson, and its activities brought to an early end. Have we already forgotten how seriously the United States was discredited in the eyes of the world by the racial discriminations practiced in our national capital before 1954?

## Time to Examine The Record

WE RECENTLY asked a congressional candidate what was making the biggest impression upon voters. "My opponent's voting record," was the prompt reply; "I would estimate that one voter in ten knows what his congressman has been doing on the important roll calls. All I have to do is to mention two or three votes on other roll calls. That is enough to shock my opponent's supporters." This may have been an extreme case. It involved a representative who had recently expressed a warm interest in the refugee program of Church World Service. The fact was that this representative had voted against the Refugee Relief act of 1953 and for the McCarran-Walter Immigration bill in 1952. In this case, the party label had meant nothing. The representative is a Republican but did not follow the administration's policy when voting on the Refugee Relief act. Voters who examine candidates' complete voting record are almost certain to find some surprises. The party whips seldom secure a straight party division on important legislation. The complete record, of course, is not easy to unearth. It can be dug out of dusty copies of the *Congressional Record,* which is available in many libraries. Trade organizations, the Farm Bureau, the unions and other groups publish a record of the actions in which they are especially interested, usually ten or twenty bills, and usually covering only the last two years. The National Congressional committees of the Democratic and Republican parties issue booklets listing what they regard as the important votes in the House and the Senate. Party divisions are shown for each action listed, and there is a space for writing in the yes or no votes of the senator or representative in whom the voter is interested. His record is provided in a supplement. If you can't locate a copy of this record in your neighborhood political headquarters, it may be secured by writing to the National Congressional Committee in Washington. If you want the record of a Republican, write to the Democratic National Congressional Committee, and vice versa, mentioning the name of the incumbent in whom you are interested.

## Politics of West Concerns Water

SOME CANDIDATES in the current campaign are, in a strange sense, in "hot water." The water issue has long been prominent in seventeen western states where rival interests battle for power and irrigation rights and over conservation. This year the water issue has obviously spread to many industrial and suburban areas in the eastern part of the country. Water resources, which were formerly adequate, do not increase to meet the needs of a

growing population and an expanding factory system. So it is that federal, state and local candidates are defending their opinions not only about Hells Canyon (a typical western issue), but also about the diversion of water from the Great Lakes, the impounding of water in various proposed reservoirs, and even the location of water-consuming industries. Up to a point, Republican candidates tend to favor local and private administration of water resources, whereas Democratic candidates are more disposed to advocate federal planning and development. The point at which party tendencies disappear is the point at which local and sectional interests are adversely affected by some proposal. The debates will contain references to a number of "scientific" studies, especially to the Hoover commission's report *Water Resources and Power*. The weight to be attached to such citations is questionable. The second volume of the Hoover report consists entirely of dissenting opinions, and in respect to its documentation this report has been criticized as inferior to the reports of both President Eisenhower's Advisory Committee (1955) and President Truman's Water Resources Policy Commission (*A Water Policy for the American People*, 1950). For a discerning comparison of these "authoritative" studies, we recommend a reading of Lyle Craine's article in the *Public Administration Review* (Summer 1956). Craine notes the perennial suggestion of a top-level board or commission for the purpose of coordinating water projects and uses. He implies that the anti-federalists who want this top-level agency to be purely advisory are ducking the real issue. Most Americans dislike regulation, but they also dislike water shortages. Unless the scientists come up with a new source, something will have to be done to regulate and conserve water resources. The scope of the problem is so large that federal action is necessary.

## 'Conflict of Interest'

EVERY election campaign makes a new set of names into symbols of bad government. In 1952 the names were E. Merl (mink coat) Young and T. Lamar Caudle. In 1956 the names are Talbott, Strobel and Hodge. The quadrennial flowering of these symbols causes some citizens to lapse into cynicism.

> The party that's in
> Commits all the sin.
> The party that's out
> Is always devout.

Among Christian laymen there is sometimes a confusion of such cynicism with Christian doctrines about the sinfulness of man. We say "confusion" because the Christian faith is not cynical. The cynic and the Christian look at the same fact: man-failure; but they draw contrary conclusions. The cynic infers that he should be complacent about wrongdoing. The Christian infers that the struggle for righteousness in this world is endless and that he needs a Power greater than himself to continue the struggle. The cynic foresees nothing but an endless repetition of the same old betrayals of trust. The Christian believes that no reform is complete and final, but that he has a duty to work for improvement. In the discussion of malfeasance it is possible to detect some progress in the last four years. Whereas in 1952 such prases as "five-percenter" and "the mess in Washington" were most commonly used, in 1956 the favorite phrase is "conflict of interest." "Conflict of interest" looks like a very useful concept, for it directs attention to a kind of temptation which is too great for many men. It helps the public official to recognize temptation and it suggests regulations which may eliminate some of the temptations. In an absolute sense, conflicts of interest cannot be avoided, since the regulatory agencies of government must recruit personnel from the industries that are regulated and the "industry point of view" will tend to carry over into government employment. But that is no excuse for dollar-a-year men and W.O.C. (without compensation) men who ostensibly work for the public but are paid by private sources for services rendered. Nor is it a justification for permitting public officials to resign and immediately take jobs with companies over which they have had regulatory authority. The extreme cases are bank examiners and lawyers. It is a good sign that the present administration is becoming more sensitive to the "conflict of interest" standard which is emerging in political debate.

# The Sometime Holy Land

[EDITORIAL CORRESPONDENCE]

*Jerusalem, Jordan, September 13.*

ONLY ONE good thing can be said about the Israeli–Arab impasse: it forces Air Jordan to fly one of the most absorbing routes in the world between Cairo and Jerusalem. Because neither side dares trespass on the other's air, the plane flies due east from Cairo, over drifting desert to the Suez canal, across the tortured terrain of the Sinai peninsula, jogging a bit to bring the Mount of the Law into view, thence north in much less than forty minutes over forty years' worth of Wilderness. At the head of the gulf of Aqaba the pilot bisects the distance between the Israeli and Jordanian forts glowering at each other across a short stretch of sand, and flies straight up the terribly arbitrary, terribly embattled boundary between the little states. The south half of the Dead sea is in Israel, so the plane veers over the hills of Moab, cutting west at Mount Nebo to cross the Jordan and land in Jerusalem.

This is my first visit to the sometime holy land, and my reactions and impressions are more dialectical than the early Barth. In the space of one typewritten line I can exult in being here and wish I had never come.

The land itself is reason enough for exultation. Don't ever think that those Old Testament panegyrics on the Promised Land are the ancient enthusiasms of parochial patriarchs who didn't have anything to judge by and so thought Palestine was just about perfect. Scenically and atmospherically it really is. After the sultry vapors of Egypt, at any rate, the sweet, clear, dry, cool winds of Jerusalem were unction and balm, full of grace. And the hills: where does any land rise and fall more gloriously? Apparently it is impossible for a Palestinian hill to assume

of their own community, Henderson, was imperiled when it was announced in the local newspaper that one of the most rabid white supremacists of the area was to address a mass meeting there. The town's ministers met in two long sessions and drew up a statement and a plan of action. On the appointed day the agitator appeared before a large crowd and launched into a furious hourlong speech climaxed by an appeal for a boycott of the Henderson schools on the ground that they had enrolled a few Negro children. Then the ministers played their hand. C. Sumpter Logan, one of the pastors whose earlier story is told in this issue, stepped to the microphone and began to speak. As soon as the crowd realized that he was challenging the agitator's demands, cries of "Throw him out!" arose. But he continued talking, undaunted by the swelling tide of vituperation. "As I reached the conclusion," Logan writes, "a tremendous roar of boos and hisses went up from inside the courthouse and on the grounds surrounding the building. That's quite an experience, believe me." It is—and it is quite a day for the Christian church when a minister receives the kind of compliment Paul got at Ephesus and elsewhere. No wonder the agitators are having a much more difficult time working their will in Henderson than they had in Sturgis and Clay.

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growing population and an expanding factory system. So it is that federal, state and local candidates are defending their opinions not only about Hells Canyon (a typical western issue), but also about the diversion of water from the Great Lakes, the impounding of water in various proposed reservoirs, and even the location of water-consuming industries. Up to a point, Republican candidates tend to favor local and private administration of water resources, whereas Democratic candidates are more disposed to advocate federal planning and development. The point at which party tendencies disappear is the point at which local and sectional interests are adversely affected by some proposal. The debates will contain references to a number of "scientific" studies, especially to the Hoover commission's report *Water Resources and Power*. The weight to be attached to such citations is questionable. The second volume of the Hoover report consists entirely of dissenting opinions, and in respect to its documentation this report has been criticized as inferior to the reports of both President Eisenhower's Advisory Committee (1955) and President Truman's Water Resources Policy Commission (*A Water Policy for the American People*, 1950). For a discerning comparison of these "authoritative" studies, we recommend a reading of Lyle Craine's article in the *Public Administration Review* (Summer 1956). Craine notes the perennial suggestion of a top-level board or commission for the purpose of coordinating water projects and uses. He implies that the anti-federalists who want this top-level agency to be purely advisory are ducking the real issue. Most Americans dislike regulation, but they also dislike water shortages. Unless the scientists come up with a new source, something will have to be done to regulate and conserve water resources. The scope of the problem is so large that federal action is necessary.

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> The party that's out
> Is always devout.

Among Christian laymen there is sometimes a confusion of such cynicism with Christian doctrines about the sinfulness of man. We say "confusion" because the Christian faith is not cynical. The cynic and the Christian look at the same fact: man-failure; but they draw contrary conclusions. The cynic infers that he should be complacent about wrongdoing. The Christian infers that the struggle for righteousness in this world is endless and that he needs a Power greater than himself to continue the struggle. The cynic foresees nothing but an endless repetition of the same old betrayals of trust. The Christian believes that no reform is complete and final, but that he has a duty to work for improvement. In the discussion of malfeasance it is possible to detect some progress in the last four years. Whereas in 1952 such prases as "five-percenter" and "the mess in Washington" were most commonly used, in 1956 the favorite phrase is "conflict of interest." "Conflict of interest" looks like a very useful concept, for it directs attention to a kind of temptation which is too great for many men. It helps the public official to recognize temptation and it suggests regulations which may eliminate some of the temptations. In an absolute sense, conflicts of interest cannot be avoided, since the regulatory agencies of government must recruit personnel from the industries that are regulated and the "industry point of view" will tend to carry over into government employment. But that is no excuse for dollar-a-year men and W.O.C. (without compensation) men who ostensibly work for the public but are paid by private sources for services rendered. Nor is it a justification for permitting public officials to resign and immediately take jobs with companies over which they have had regulatory authority. The extreme cases are bank examiners and lawyers. It is a good sign that the present administration is becoming more sensitive to the "conflict of interest" standard which is emerging in political debate.

# The Sometime Holy Land

[EDITORIAL CORRESPONDENCE]

*Jerusalem, Jordan, September 13.*

ONLY ONE good thing can be said about the Israeli–Arab impasse: it forces Air Jordan to fly one of the most absorbing routes in the world between Cairo and Jerusalem. Because neither side dares trespass on the other's air, the plane flies due east from Cairo, over drifting desert to the Suez canal, across the tortured terrain of the Sinai peninsula, jogging a bit to bring the Mount of the Law into view, thence north in much less than forty minutes over forty years' worth of Wilderness. At the head of the gulf of Aqaba the pilot bisects the distance between the Israeli and Jordanian forts glowering at each other across a short stretch of sand, and flies straight up the terribly arbitrary, terribly embattled boundary between the little states. The south half of the Dead sea is in Israel, so the plane veers over the hills of Moab, cutting west at Mount Nebo to cross the Jordan and land in Jerusalem.

This is my first visit to the sometime holy land, and my reactions and impressions are more dialectical than the early Barth. In the space of one typewritten line I can exult in being here and wish I had never come.

The land itself is reason enough for exultation. Don't ever think that those Old Testament panegyrics on the Promised Land are the ancient enthusiasms of parochial patriarchs who didn't have anything to judge by and so thought Palestine was just about perfect. Scenically and atmospherically it really is. After the sultry vapors of Egypt, at any rate, the sweet, clear, dry, cool winds of Jerusalem were unction and balm, full of grace. And the hills: where does any land rise and fall more gloriously? Apparently it is impossible for a Palestinian hill to assume

anything but a beautiful line. Be it a low swell covered with a white-walled, flat-topped village, or a higher rise veined every which way by rocky terraces and vined all over with grapes, or a fat-sided mound silver-gray with olive orchards, or the templed Mount Zion itself, or the tortured, tumbling mountain spurs falling in stark grandeur to the deep valley of the Dead sea—comfortable or splendid, all are beautiful. It was not, as I used to think, a dubious compliment to compare the beloved's hair to goats streaming down out of Gilead. There is a fluid loveliness to the Bedouin's black flock leaping down a deep ravine at dusk. I shall be everlastingly grateful for the few days' visit which will let me hereafter read from the inside the love song the Bible sings throughout to a particular land.

All that—and dear friends met in Jerusalem, and spacious, spotless, peaceful quarters at the American Colony where a tiled fountain laughs in a tiled court all night—I hope never to forget. But I shall hope very earnestly that time will blot out shortly other memories of the storied city. If it does not, then I can only wish that I had never seen some of the holy places of the church. Where have I been all my life that I was so unprepared for the dead, clammy weight of the temples and churches built over the traditional sites? It would be ungracious and impolite to branches of the church which have guarded the spots for centuries to say what I thought between successive shocks. After all, the tons of ornamentation that so oppressed this Protestant American are the treasured marks of generations of another devotion. But I do not want to go again to many of those places. Coming out of each dim reek, feeling bludgeoned by the irrelevant baubles, I sought in haste the land itself, trying to press other memories out of mind by printing more strongly still the serene silhouette of hills that must have stood the same then as now, the sight and feel of living rock and living water.

## I

Far more to be forgotten, yet even more unforgettable, is the turmoil that torments the ancient city and the tensions that tear up the very air. You can taste the bitterness even in these sweet breezes, and the clearest of them are stained with hatred. That is not callow impressionism, however much it sounds so. You look and you listen and you cannot miss the fact that crisscrossed antagonisms are the tissue of life here. Right now it is the British whose name and fame are withered in blasts of hot fury. Held responsible in large part for the triumphs of Zionism, blamed for their military bluster against Nasser and the intensely popular nationalization of the Suez canal, reviled as the most recent colonial masters of Jordan, the English are despised out loud and hated out of hand. Such extreme emotions are not limited to the unlettered and unsophisticated. A brilliant British-trained doctor at the Victoria Augusta hospital, sipping tea one afternoon, observed very matter-of-factly that if he were to suggest any sympathy with England, in any line or on any matter, he would expect to live only until the next night.

Some of this animosity, of course, rubs off on Americans. They have long been identified by the very active Communist agitators as the arch villains, who share the blame for encouraging Zionism and are not too solid on the Suez question. So far, though, our withholding new arms from Israel and our restraining influence in the Suez crisis have kept us off the active hate-list. Some Americans even claim to have noticed a slight improvement in their stock with Jordan since the expulsion of Glubb Pasha. Apparently that doughty major domo was regularly suspicious of American intent and activity in Jordan, and kept it, like everything else, under close scrutiny. His banishment seems to have eased that surveillance at least.

## II

But of course the fires of invective still leap highest around Israel. Wherever you go in the Middle East this sense of outrage is the deepest diapason in the unison indignation. By now no one needs to be told how the offense was given. However reasonable the Israeli spokesman manages to make his country's cause sound, from this side of the line there is seen only injustice, fraud and collusion in high places. A little land was brutally divided, terror was instituted, property was stolen, a million residents of ancient landholdings were driven into the wretchedness and squalor of refugee camps around the rim of their former homeland. The argument of Israel and of much of the rest of the world that Jewish suffering had to be assuaged somehow quickly lost force here when Israeli policy produced not incomparable Arabian suffering. And no Arab will ever admit—and who will say that he should?—that *fait accompli* outweighs justice in any scales.

From Chicago the Israel–Arab problem looks like one of those occasional insoluble ones that give the lie to any left-over Enlightenment notion that every question has an answer expressable in clear and distinct ideas. From Jerusalem the problem looks just the same, only more so. Certainly the complexities inhibit conclusions in a four-day visitor. But in the best manner of recent ecumenical pronouncements, there are some questions that can be asked on the basis of the briefest look-see. First, and above all and in a kind of helpless fury, one must ask where the alleged minds of the alleged statesmen were who ever dreamed that a country as little as Palestine could be divided so arbitrarily and exist. Fly in or out of this region and from a very low altitude you can see from border to border. Yet this scant area is savagely chopped in two by the craziest boundaries imaginable, zigzagging this way and that to divide villages, to separate homes from fields, to leave roads leading to nowhere, and to lay each side's flanks everywhere exposed to the other side. Whatever the issues of justice, whatever the subterranean pressures, is not this partition political, economic and military nonsense, insanity, suicide? When supposedly wise, obviously powerful nations accede to such a monstrous arrangement is it any wonder that intelligent men caught in the wreck should give credence to rumors of dark plot and illicit coercion that make the old Protocols of Zion canards look tame? And then there are those wretched refugees living into their ninth year in caves, tents and tin-can huts. What of them? Whence and whither? Why do they sit in squalor while newcomers from abroad usurp their apartments, their houses, their ancestral homesteads? I hope no one seriously seeks biblical texts to justify any

of this. The verse that could definitely be construed to approve this mess, far from rationalizing the situation would qualify the whole biblical witness.

And let no one ask whether Arabian political leaders are not now using the refugees' plight for their own purposes, as if that question answered the whole question about why the refugees have not long since been resettled around in the Middle East with the proffered American aid. Of course the leaders are using conditions within the camps to their own ends, both in shaping the opinions of the refugees and in seeking to affect the opinion of the world. But who gave those leaders the chance and the material in the first place? And who will say that it is obstructionist leaders alone who force the refugees to their futureless vigil? Is it not imaginable that great numbers of these dispossessed want no new possessions but will hold out for repossession of what is rightfully still their own? I for one got the distinct impression that the refugees themselves by and large are not interested in finding new homes. They want to go *home*. And a people adept at waiting will not jeopardize its claim to what is back there by moving on to they know not what. At least, far from getting ready to go, they are now settling down more solidly than they have in nine years. Beyond Bethlehem a big camp is just now transferring itself from its shacks and rags into little cement block houses. There still is nothing for them to do there. They are still just going to wait. But they will be dry now, even if it is for another nine years.

A parenthetical word probably ought to be said at this point about the Western friends of the Arabian cause in this continuing crisis. Short of a visit to this area, it is impossible to assess highly enough the role that sheer principle must play in their concern. For the Arabs whom they seek to help, at least the vast numbers of village and country folk, are a singularly graceless people. Though those who try to help can hardly be accused of participating in the original offense, most of the Arabs seem to take completely for granted every assistance given as if they had it coming in expiation for the donor's crime. An editor's skin thickens quickly, but it is tissue-thin compared to the hide the patient Americans must develop who persist in their efforts to help the Arabs and to plead their cause. Motives are always mixed, but there is not much room here for ulterior ones.

*The* question, of course, is what can be done to resolve the issue, or at least to move in the direction of resolution. The deeply disquieting fact at this point is that an alarming gap is fast opening between the responsible leaders and the great bulk of the people. This is not the only place in the Middle East, nor is it the only subject, where the wise and experienced leaders are falling back of the mass. But the widening gap is perhaps most apparent here. Conversation with everybody from the tall, elegant governor of Jerusalem to taxi drivers and shopkeepers confirms that. In most cases, at the top you still have the hope that if Israel will permit the return of those Arabs who want to go back to their homes and lands, will compensate those who do not choose to return for whatever property has been commandeered, will buy out those who now want to come away from Israel and allow them to leave—that then fruitful negotiations and even resolutions can be essayed. Up in Lebanon, Statesman Charles Malik writing in the July *Foreign Affairs* holds out much the same hope.

The revealing fact, though, is that no one but Dr. Malik is willing to be quoted on this point. Other leaders still express the hope in private, but always the proviso is "not for publication." Can there be any explanation except that public identity with such views is now dangerous, if not fatal, politically? Certainly there is not the faintest echo of such moderation in the people's conversation, either at a pleasant tea in a garden or in the babel of the bazaar. Far closer to their mood and mind is the cry of the Algerian nationalist who called for his country to solve its problem by "driving the French into the sea." The cultivated Jordanians, most Arab Christians, try hard not to be vindictive, try to keep the line clear between anti-Zionism and anti-Jewishness, but ultimate expulsion has now replaced whatever more moderate solution might once have satisfied the populace. It remains to be seen whether finger-crossed leaders can overhaul the people and redirect their ambitions more realistically.

## III

Another place where the gap between leaders and led shows up is in the Jordanian attitude toward Abdul Gamel Nasser. The people here, as everywhere in the Middle East, are bewitched by this dynamic and daring new leader. He is hailed, in so many words, as a savior. His picture is everywhere—the same badly colored portrait in the back window of all cabs, in most shop windows, plastered on walls, on many magazine covers, carried around by children and by soldiers. You don't have to understand Arabic to hear the name studding all talk: Nasser, Nasser, Nasser. There is fascination with the man himself, and leaping enthusiasm for his abrupt action.

Yet the leaders refuse to admit that Nasser himself has fast become more important to the people than anything he is, does or stands for. It is quite obvious that the governments of the countries around Egypt would like to harness to their local purposes the great nationalistic energies generated by the Egyptian president and his action. But they have no joy at all in seeing Nasser dominate the political affections and allegiances of the home constituency. They try to persuade themselves, therefore, that there is no such danger. Under questioning on this point, they remind you that Nasser is not really important even in Egypt as an individual: that he is only the visible agent of a committee, that his personal significance is in the very structure of things subordinate to a program. They quite manifestly deceive themselves. At the moment, Nasser could chuck his whole committee and stand higher with the people of the Middle East than ever before. The mystique has coalesced around this single personality. Local leaders may be suspicious of the new hero, but there is precious little they can do about it right now. In the present mood, to try to save their own prestige and authority by qualifying Nasser's in any way would be to lose all of their own. However often the surrounding kings and presidents meet to consider ways and means to clip the Egyptian's high-flying wings, they may well have to keep their doubts and suspicions to themselves. This is why it will not do for Western governments to bank too much on dynastic jealousies in the Middle East to keep Nasser's

personal aggrandizement under check. Outside of Saudi Arabia and Lebanon, perhaps, I doubt that any government could long stand which mitigated in the slightest its public appreciation and support of President Nasser.

Finally, no leader around here has yet shown much sign of realizing how far and how fast the communist influence is spreading in this area. Maybe they know, but no one is admitting anything; so the impression persists that once again developments are well ahead of the leaders. For communism is not spreading here, it is rampaging. Refugee camps which Harold Fey visited two years ago are now virtually off-limits to Western visitors. Whatever the U.N. authority over the camps, real control is with Communist ringleaders. Earlier this year under communist direction some of the camps rioted, destroying church mission supplies intended for the refugees, threatening missionaries, stoning the American consulate. The Jericho camp is a powder keg. Around Hebron the Communists are in such control that missions of every kind are closing up under fantastic charges about how they abuse and endanger even the children they serve.

On Sunday morning, while tracing the Via Dolorosa in old Jerusalem, I was myself caught in the first communist demonstration to dare tear through the town: bull-voiced bull sergeant running backwards before a hundred young huskies, shouting a line about the Suez, having it roared back by the mob, the hateful antiphon going over and over again; banners stretched from one side of the street to the other, bitterness twisting every straining red face. There were no police in sight. Leaders, when told about the demonstration, commented that it was quite illegal. It was. But it happened and is happening and no one can seem to move fast enough to keep up with the development, much less keep on top of it.

IV

So this is the sometime holy land, a deadly stew of rancors and hatreds. Everything that is going on is ominous, and what is worse, pell-mell. If ever there was a place where outsiders might better have imposed a solution in time, this is it. The imposing nations have not been notably squeamish about taking firm steps in other cases, but here drift was unaccountably encouraged. Well, there is no drift any more, and action that might have been proper once would probably be pointless now.

The situation is so netted and knotted that no one in it can back off far enough to see it whole. Mount Zion itself is not high enough to give any perspective on it. There is a hole in Jericho, though, that might help. It is a deep cleft driven down this summer by archaeologists through the mighty mound of ancient Jerichos. I came to it at dusk the other day. Far below, in the depths of the cut, the last light showed a great stone wall and a massive round tower. Even in the gloom and at the distance the mysterious structures asked their question. For they stand in strata that date them *thousands* of years before human society is supposed to have been organized in the way necessary for such ponderous construction. Six thousand years or more they have stood there. The pyramids are babies beside that wall and tower. Who built them? When? No need to ask why, though. That wall and that tower in the dark depths were not built for fun. Somewhere there was division and from somewhere there was danger. And who won? Up on top of the mound, looking from the shadowy ruins below to the fading sunset above, you really wonder: Who won? T.A.G.

# Around the World on $80

EDITOR THE CHRISTIAN CENTURY:

SIR: This is a Travel Prospectus. No pictures of the Taj Mahal, but the trip it offers is a good one just the same!

Ever since Magellan proved that the earth is round there has been an urge to see if it really is. And there has been an urge to beat the record and to go around it in some new way. This year there has been a reissue of that stirring book of Captain Joshua Slocum's, *Sailing Alone Around the World*. Seventy years ago Jules Verne entertained the public with the imaginary journey of one Phineas Fogg, *Around the World in Eighty Days*. Then about fifty years ago, a newspaperwoman who took the name of Nellie Bly went around the world in less than eighty days. Two years ago a traveler made the journey with a new twist. He called his book about it *Around the World on Eighty Dollars*. That was all he actually spent.

Which brings us, dear reader, around to you, in case you are still with us. You too can go around the world on $80—a gorgeous trip, full of excitement. Of course it is a mental journey. But don't go away! It can be an exciting adventure. So take hold of the wings of the morning and flop round the world till—you're back again! Put $80 in your pocket and follow a prospectus which you have laid out for yourself, with a view to making investments in places around the world. Put down some money at this or that institution of the overseas Christian churches, till it is all gone—$20 here, $15 there, $10 somewhere else. For instance, you could jump to a hospital in Japan, leave $20; then to a school in Malaya, leave $15; across the hump to India, where you drop some money on a Christian college; and on to a hospital in Africa.

Of course you will need help in making out your itinerary. That is where your denominational Board of Missions comes in. Write to them, tell them you want to take an $80 trip around the world, and ask them to specify four or five places where they will put your money, at $15 or $20 to a place. They will send you the list, and then you will know where you have been.

They will bless Simeon when they get your letter, using several vigorous names which sound like "miserable nuisance." But they will send you the map of your trip. For after all an $80 nuisance is tolerable.

Don't tell me that a person ought to give more than $80 a year to overseas churches (for this is to be a yearly trip, touching different countries and continents). I know of course that $80 isn't a colossal sum. But when you remember that it is far more than is given by millions of church members in a year, it is at least a start.

You will have more fun than Nellie Bly, and leave a lot heavier dent on the globe. Bon voyage!

Yours already on deck,

SIMEON STYLITES.

# The Christian Mission in Asia

By Roy G. Ross

PERHAPS it is presumptuous for anyone who has spent only two months in Asia to arrive at firm conclusions. However, the impressions of a neophyte are sometimes valuable. My own are humbly offered. They have been carefully checked against the views of more mature observers.

The Asian revolution is a thrilling development. Like our own Revolution, it has meant a new birth of freedom, a new pride in native things and ideas, a widespread hope and a sense of destiny. Asia blooms with five-year programs in every field of development. Rural and industrial projects promise to eliminate starvation, educational plans to reduce illiteracy, health schemes to counteract disease, college and university expansion to produce leaders of thought and industry. The Asian revolution grips leaders and people, educated and uneducated. It gripped me!

### *Christian Influence in the Background*

The influence of Christianity in all this ferment is far greater than church statistics indicate or the people recognize. This influence is seen in a new idealism and humanitarianism, in concepts of human rights embodied in newly adopted constitutions, in the national prominence of leaders who have been trained in Christian schools. It appears in the appropriation of Christian ideas, songs and methods by other religions. For obvious reasons this influence is often not openly acknowledged, but it is powerfully there.

Many of the national leaders who have been trained in Christian schools and are governed by Christian thought patterns have never openly become Christians. But contacts with Western leaders in government and business have brought a widespread assimilation of ideas that are basically Christian, though they are not associated with Christianity in the popular mind. The new nationalism attempts to locate all good things, including the things of the spirit, in its own cultural and historical background. Too often the Christian church has held aloof, has not identified itself with national or social developments rooted in the gospel nor laid claim to its own accomplishments. So despite two hundred years of missionary history, the church throughout Asia remains a minority church, standing largely outside the great movements for which missionary schools provided the creative leaven.

I was astounded by the general indifference to communism throughout Asia. Attitudes vary from fear but not panic in Pakistan and confidence in the theory of coexistence in India, to fatalism in Hongkong and real interest in communism in Japan. The threat of communist aggression and subversion is of no more than secondary interest to most leaders and people. The men who have led the struggle for independence from colonialism apparently have had little time or disposition to worry about dangers to their freedom from other sources.

The Asian revolution has its parallels and concomitants within the Christian movement. It has speeded the evolution toward indigenous control to such an extent as almost to take the breath of many missionaries and to create serious doubts in some quarters about their future role.

The Christian community is sensitive to the taunts of non-Christians that Christians are victims of a cultural type of Western imperialism. Such taunts are most effective where churches have to depend on subsidies from the West. Not only the role of the missionaries but also the control of properties, the method of transmission of funds, the wisdom of dependence on Western financing for long-term programs (especially in the field of relief) are all involved.

Generally speaking missionaries have taken on to a remarkable degree the coloring of the countries where they work. This identification with the interests of the people they serve has undoubtedly been one of their greatest assets. It does not, however, equip them to deal with questions of church policy which are supra-national in scope. I met only a few missionaries who were thinking beyond their immediate problems to broad strategy for the future in the light of a radically changed world situation. These few will of course be among the architects of the missionary approach of tomorrow.

### *Revival of Non-Christian Faiths*

The Asian revolution poses a formidable problem for the churches of Asia in the impetus it has given to a renaissance of non-Christian religions—a renaissance that expresses itself in new manifestations of social and humanitarian concern and attempts to find an apologetic for them in its own scriptures. In the past decade many new Buddhist, Shintoist and other sects have sprung up and are winning, at least for a time, the allegiance of people who are desperately in need of hope and spiritual fellowship. These people have hitherto provided the most fertile ground for Christian evangelism.

In some quarters a tendency has emerged for adherents of non-Christian religions to press claims for a privileged relation to government; for instance, on the part of the Muslims of Pakistan and the Buddhists of Burma. Occasionally also there are proposals to restrict the Christian movement; for instance, in India, recent proposed national legislation (which did not become law) and the appointment by some provincial governments of committees to investigate missionary activity. That the non-Christian religions are filled with a new missionary zeal is symbolized by the Sixth World Congress of Buddhism last year, which laid plans for training and sending emissaries throughout the world.

Reflection on these developments leads me to forecast that the revolution will ultimately bring a crisis to the institutions through which we Christians have made our most effective witness in Asia; namely, our schools and colleges. If the various Asian governments continue their emphasis on education and if Christianity remains a minority movement, I believe that the influence of our

schools, especially on the secondary level, will rapidly decline and may ultimately be eliminated. Asia has been grateful for Christian educational and medical services. Here our leaders have done their most effective work and have scored heavily. But the whole continent is so convinced of the universal need for health and education that all its countries are making these a "first."

India, for instance, had 414 colleges related to universities in 1948. Five years later it had 679. Today the number is still larger. I was told that 472 new schools were opened in the Sind of Pakistan within a single year; that the government's building program calls for the erection of 450 new school buildings during the period ending in 1960. Is it possible for a government to take this interest in educational expansion without ultimately wanting to determine what is taught?

Though I searched hopefully, I myself saw nothing that looked like the beginnings of a Christian mass movement. Some learned students of Asian life insist that this area of the world is ripe for such a movement. I saw rather a minority church with inadequate leadership confronted by a new set of challenges growing out of changing circumstances that were almost staggering in proportion. However, I did not have contact with the animistic peoples of Asia, who are said to be most susceptible to mass evangelism.

The most depressing fact I observed was the tragic extent to which we Christians of the West have exported our divisiveness. And now, just when the hope of an effective, solid witness had been born out of united church movements and out of the councils of churches, a new wave of divisiveness is being brought in by the sect groups. A great influx of non-Roman missionaries is overrunning Formosa, to name but one place. Only a very few of these missionaries are cooperating with the Presbyterian Church which has served the island for long years. In Thailand the woods are full of noncooperative Christian groups which are sowing dissension. In India faith healers and racketeers are adding to the confusion.

### *Crucial Problems for the Church*

In my opinion, four problems are going to be crucial in the days ahead. First, how can the Christian church in Asia be so related to political, social and religious changes as to be identified with the things that are good in the revolution and become indigenous to the culture? How can the church acclaim the new freedoms and the vast new programs for human welfare which she helped to generate in such a way as to show their Christian rootage and their theological significance? How can the church hail new developments in the old religions, which the Christian movement called forth either by example or by stimulation, without encouraging the wrong conclusion that all religions are equally good or building up the erroneous belief that all paths lead to the same goal? We should be able to present the claims of Christianity to the leaders of thought and culture in Asia as effectively as Dr. Radhakrishnan is pressing the merits of Hinduism, especially when the evidence for our claims is so much more abundant.

Second, how can we devise or utilize new techniques for proclaiming the gospel in Asia in view of the changing political and social situation and in view of the growing limitations on old methods? Specifically, what is the long-term role of interchurch aid and relief in the mission of the church? How should such aid be administered so as to become a most effective witness of God's mercy? How should it be related to other methods in an effective pattern of mission? What is the theology underlying Church World Service?

Again, how far can and should the churches go in using mass communication? How can they build lines of fellowship and understanding between potentially Christian political leaders and their own ablest leaders? How can we mobilize the tremendous resource which we have in our American Christians who are now serving abroad in secular capacities, especially since they lack information regarding their opportunities for Christian witness? How can the churches take on a more effective evangelistic role when government pressures against Christian witness in education are increasing?

### *Toward Full Asian Partnership*

Third, how complete the process whereby the churches and their agencies in Asia become full partners with those of the West? This involves answers to five questions. (1) How can we integrate the two world organizations—the World Council of Churches and the International Missionary Council—which now serve the younger churches and unavoidably compete for their attention? (2) How can younger national councils of churches fulfill the qualifications for relationship in the World Council of Churches and still conserve the broad fellowship with related non-church Christian agencies which some of them now have? (3) How can aid be given to the younger churches so that it is seen to come from the church universal? (4) How can the churches of East and West join in some pattern of world missionary effort, each according to its means? (5) In what form can workers be interchanged so as to preserve the experience of the missionary movement but make the mission of the future the mission of the church and not of its boards only?

I returned to America from Asia with firm convictions on two matters of administration: First, that in fairness to the younger churches we must arrive rapidly at one world organization, in which the churches of East and West will be equal partners, which will enable the church as church to carry forward its mission but will conserve the rich experience of the missionary movement. Second, that interchurch aid must be administered by local agencies of the churches without the confusion of duplicating types of supervision either by two world agencies or by one such agency and our own American Church World Service. I believe that our National Council of Churches in America should as rapidly as possible get out of all types of semi-administrative activity abroad. At the same time I feel that a larger body of missionary experience must be represented in the policy making, program planning and administrative activities of the World Council of Churches, both in its staff and in its supervisory committees.

The fourth crucial problem is that of developing a leadership adequate in numbers and quality to the great opportunities for Christian witness in Asia. This problem engages the concern of our mission boards probably more

than any other one question at the present time. Our Christian ranks abroad are tragically undermanned. We cannot hope to make rapid progress in a situation where there is only one pastor for twenty churches unless we make better provision than now exists for lay training. Neither can we hope to make an impact on established cultures without more first-rate scholars who are well grounded not only in theology but in the thought patterns of those whom they would evangelize. The churches of Asia now have some very fine leaders of such stature, but they need more. It was partly in recognition of this fact that the recent Bangkok conferences on theological education for southeast Asia were held.

I have great hope for the future of the missionary enterprise. My confidence rests with the national leaders of the churches abroad and with our missionary statesmen, and in the assurance of the final triumph of God's will. But history is moving rapidly in the East and it cannot move in the right direction without the gospel of Christ. Time is running out.

# Unjust War in Algeria

By George W. Shepherd, Jr.

THE BISHOP of Chichester has described war as "a sin against God and a degradation of man." Many theologians in recent years have developed complex justifications of war, under certain conditions. The concept of an "unjust war" which cannot be supported and must be opposed by the Christian conscience has been all but forgotten as the god of chauvinism in two world wars has established increasing dominion over the minds of men. But regardless of our judgment of war in general, we have now reached a point where the types of war being fought by the West in Asia and Africa must be carefully assessed by the Christian conscience. These are not wars of survival; they are essentially colonial wars in which the Western influence in Asia and Africa is receiving resounding shocks from restless emergent peoples. The Suez crisis, along with the war in Algeria, raises this issue for us in all its frightening proportions.

From my personal observations in Algeria this summer, I have come to the conclusion that the Algerian war is an unjust war and must be opposed by Christians and the church. I am unhappily aware that the Christian church (Protestant and Catholic), which generally prefers to see the complexities rather than the clarities in such issues, is not likely to take a stand; but I feel that every Christian must make up his own mind concerning what is one of the most important international problems of our day.

## I

"This is a dirty war," a young French army captain told me as we sat in a café in Algiers. He was tired, scared and disgusted by all the fighting he had seen over the last few months. I asked him if he thought there was any hope that France could hold Algeria against the rebels. He shook his head in reply. "Algeria will be independent one day and all we have done will have been futile. History is on their side," he concluded with an air of utter resignation.

This young captain's view is quite typical of the state of mind of the 400,000 young Frenchmen who have been called into service to hold Algeria against the National Liberation Front (F.N.L.) which has been carrying on a rebellion against France for the past 23 months. Even among the top brass, I was told, there is a dawning realization that the entire nine-million-strong Muslim population has turned against them and that it is only a matter of time until the people of France will no longer be willing to pay the terrible price necessary to keep Algeria from becoming an independent Arab state.

This is not an uprising of a few thousand political malcontents. French army officers told me that the *fellagha* who fight by night number 200,000 or more and greatly strengthen the striking power of the F.L.N.'s 30,000 uniformed and disciplined troops. The press does not report more than a tenth of the fighting and acts of terrorism that occur. "We will fight for our freedom for twenty years if necessary," a young Muslim lawyer told me. "The Muslim people are almost to a man behind the F.L.N." I was surprised that so many Arabs who were militant nationalists were not imprisoned; but it soon became clear that the French would have to jail almost the entire Arab population to put every nationalist out of the way.

Many people have wondered where the F.L.N. troops get their very modern weapons. The French at one point accused American consulate officials of supplying the rebels with arms from American air force bases; now Nasser is the *bête noire*. The real fact is that many of these arms are secured from Tunisia and Morocco, which now have their own armies and are increasingly helping the Algerians, despite the attempts of the French military to seal off the borders.

Why do the French persist in a war they obviously cannot win? This is not an easy question to answer because there are intangibles involved, as there were in Indo-China. Undoubtedly there is much pride in their clinging to a lost empire even while the pillars are crashing around them. Many French officials genuinely believe in their country's incomplete *mission civilisatrice* in Algeria. A French official in the governor general's office explained to me with much feeling their plans for extending Algeria's irrigation system and her food-growing capacity. But I sensed also a great fear on the part of the French settlers that a Muslim government would mean that they must leave North Africa. They feel that the situation then obtaining would not be the same as in Morocco, where most of the 350,000 French are staying on. "The Algerians hate us now," was the answer I got from a French liberal.

There is much truth in this. However, I do not believe that matters have yet passed the point of a possible reconciliation between Frenchman and Arab. The official statements of the F.L.N. claim their willingness to have the *colons* remain as Algerian subjects.

Economically France has a considerable stake in Algeria. The modern character of such cities as Algiers, Oran and Constantine is very striking. Much grain and wine and some mineral wealth are exported to France. Oil was recently discovered in southern Algeria. On the whole, the one million Frenchmen in Algeria make a much better living there than they would back in their homeland.

I found many Muslims appreciative of the need for continued French help in the development of their country, provided they have their freedom. Men like Ferhat Abbas, the titular political leader of the F.L.N., are recognized by liberal Frenchmen as having a good grasp of economics. Actually Algeria was, to my mind, so obviously dependent upon continued economic and technical aid from France that the French should have no difficulty controlling economic development (as they continue to do, to a great extent, in Morocco) even if they loosen their political grip on the country.

## II

The Mollet government in Paris and the Lacoste government in Algeria still put much hope in the reform programs they have put forward. An extensive land-reform program has been promulgated which, when it can be implemented, will greatly assist the Arab farmer. The government has announced that it will now do away with the dual representation system which gave the Muslims only parity with the French in the Algerian assembly and in France. Now the French are prepared to hold elections on a common roll which would return four Muslims for every Frenchman in the Algerian assembly. Also, the French are currently considering offering a form of federation to Algeria which would give her semi-autonomy.

Two years ago these reforms might have been acceptable to the F.L.N. Today, however, they have almost no effect. Nothing short of sovereignty will be acceptable to F.L.N. leaders. From what I could see, they carry the people with them in this attitude. They want what the Moroccans and Tunisians have and will take no halfway settlement. This is perhaps regrettable because they might have adopted the camel technique of the "nose in the tent." It is possible that when Tunisia's prime minister, Habib Bourguiba, and the sultan of Morocco meet later this month in Tunisia, they will propose to the Algerians that they accept an interim compromise of self-rule on the understanding that independence will follow after a certain period. Such a compromise offers the only hope for an early settlement, and it is just possible that sufficient wisdom exists on both sides to adopt it.

The actual war is frightful. The losses in the field of military action are not exceedingly great. But because the war is largely a stalemate, the struggle is becoming more one of terror and counter-terror. Each night I was in Algiers several cafés were bombed. Muslim cafés too were blown up as the French counter-terror struck back. I heard many distressing stories of torturing and bombing by the French police. Arab leaders of the General Workers Union showed me through their office which had been blown to pieces by a bomb they claimed had been planted by the police. French officials showed me pictures of rebel atrocities against French and Muslim alike. I learned from Muslims that the French soldiers take very few prisoners. As the hatred and frustration grow, these utterly barbaric tactics are increasingly employed. All rules of warfare have been abandoned. The image of Cain looms over this frightened land where terror is set against terror.

## III

Amid all this hate there are courageous Christians whose witness is like a beacon in a great darkness. I was especially impressed by a Tunisian convert from Islam to Christianity who is carrying on adult literacy work in the Kasbah of Algiers though terror is all around. Then there is the French missionary nurse in the Ores mountains who is so popular with the Muslims that the French troops forced her to leave. But she returned to her work and is regarded by the Arabs as a saint, testifying to the highest in her faith. Converting Muslims is difficult enough under ordinary circumstances; but when a great body of Christians turn to hating and their government to ruthless repression, there is little left to strike a sympathetic chord of truth in Muslim breasts.

Many Arab Algerians still cling to the hope that help will come from the United Nations and America. Time and again they told me that international pressure on France could bring about an earlier settlement. "French morale is maintained by American aid," a trade union leader informed me. This feeling that the helicopters and other military equipment we have given France are factors prolonging the war has caused much bitterness among Muslims throughout North Africa. In their eyes, the United States is lined up behind France in this war, despite the efforts of our diplomats to "sit on the fence."

I regretfully came to the conclusion that American action in regard to Algeria is just another example of our failure to devise a policy which is sympathetic to the aspirations for freedom and equality of the Asian and African peoples. Our secretary of state attempts to play the role of grand mediator between the colonialism of European powers and the emergent nations; but behind the genial mask is a basic support of European powers. In his several moves on the Suez crisis and in our Algerian policy Mr. Dulles' underlying sympathy for the status quo is sadly apparent.

A month hence, in November, the question of Algeria will be raised in the United Nations by the Asia–Africa nations. The issue can no longer be dismissed as a French domestic matter. Its relation to the whole Middle Eastern crisis is clear. Will the United States once again align itself with the colonial powers in refusing to allow the world organization to consider the issue? This is a test of true statesmanship for a Christian nation. We are presented with the challenge of whether or not we will continue to support an unjust war in Algeria. It is an unjust war because it is being fought to suppress the legitimate aspirations of a people, because it is useless and futile, and because it employs means of suppression which no Christian conscience can condone. While it is true that all wars are unjust, a part of the evil in history, some wars

have been fought for ends that represent man's feeble attempts to approximate justice. I see no such approximation in the present course the French have chosen in Algeria. Much of the future of American leadership in a badly divided and shaken world depends on the way in which we conduct ourselves over this issue.

# Who Bears the Cross?

## By C. Sumpter Logan and Theodore A. Braun

DURING the month of September the little town of Sturgis, Kentucky (population 2,300), joined the capitals of the world in the headlines. Mob violence was the clap of thunder. The bolt of lightning beforehand was an attempt to break the rigid pattern of segregation that had been followed for generations.

Nine Negro teen-agers, wanting to take courses in home economics, shop, science which their little schoolhouse eleven miles away did not offer, enrolled in the Sturgis high school. But when they attempted to enter the school building for classes a mob quickly gathered, and soon the little town found itself on the front pages.

We two, both ministers, live only 33 miles from Sturgis. We were concerned. So we drove there to find out for ourselves whether the newspaper accounts were accurate. The peaceful countryside and fertile farmlands along our road gave no warning of the violence corked up in Sturgis.

But at the high school we came face to face with a mob and with a vast array of armaments: three M-47 "medium" tanks with long-snouted cannon, machine guns and submachine guns, sidearms, M-1 rifles and carbines. Tear gas containers were in evidence. The National Guard and the state police combined to make a small army ready for anything. All this to protect nine teen-agers!

The Negro students arrived, under heavy guard as they entered the school (and also, we learned, as they left). The mob milled about, catcalling, cursing, jeering, taunting the young Negroes with rough words and attempting to persuade all white students not to enter the building. The whites who did go in but soon came out were loudly cheered. Not all came out, however, and they were just as loudly cursed and jeered.

It was an angry mob. Apparently most of the people in it were from lower-income groups. Their language and their grammar showed that they had enjoyed few educational advantages. We wondered where the middle- and upper-class citizens were. We found that they were at home, either giving silent assent to the goings-on or not wanting to get "mixed up with this thing." Even more, we wondered where the Christian leadership was.

We left the school and sought out the religious leaders of the town. Visiting with them we learned that no white church was making any attempt to interpret the crisis or to seek the strength of a united approach and witness. We found not one white pastor who knew a Negro pastor (there are several in Sturgis) with whom we might talk.

This was our first encounter with the violence in Sturgis. We went back time and again, trying to discover what could be done in this situation. The mob gathered daily, and the police stood watchfully by.

So, at the height of the trouble, we went into "Boxtown," the Negro section of Sturgis. We had no idea how we would be met or what we might run into. After inquiry we became acquainted with a few of the local ministers, who turned out to be parents of some of the Negro students. We were warmly welcomed, and in our broadening introduction to the citizens of that community we discovered the real Christian nucleus for which we had been looking. We found a remarkable absence of bitterness, hatred or desire for revenge. Instead, we found a calm Christian courage stemming from faith, hope and love grounded in Jesus Christ, which has given them genuine self-respect. They know God will not let them down.

In the Negroes' refusal to use violence we saw the ray of hope we had been seeking so eagerly. Given time they may work out something constructive. But they cannot transform the white community without its help. What can transform it until the cross has been borne and endured, and Christ's power has been released through the cross and the resurrection which follows it?

What has happened in Sturgis has also happened in Clay near by. In the James Gordon home, whose children tested the segregation issue in Clay, we have visited several times. Among the Negroes of Sturgis and of the Camp at Wheatcroft (near Clay) we felt more relaxed and safer than among the whites. For we too had become objects of mob anger. We had bailed out the Negroes' chauffeur who was charged with reckless driving as he whisked away from the Sturgis high school. The chauffeur, a Filipino-American, had been a prisoner of the Japanese in World War II and was a regular army sergeant stationed at Fort Knox. We went into court with him and paid his fine, for he was a victim of circumstances and he was broke. Some of the catcalling mob milled around us outside the court, which was located in the fire station. A woman spread the scornful word which was shouted at us everywhere we passed: "These white men paid his fine." A carful of the mobsters followed us into Clay that day.

In both Clay and Sturgis, Negroes are hungry for one thing above all else: white folks who will try to understand them with Christian compassion. There are no schools for Negroes in either Sturgis or Clay.

White supremacists are having days of victory, using these events to attract large audiences for the small towns in western Kentucky. What we are hearing in this area doesn't sound good. If what the white supremacists claim is true, the problem of desegregation will get worse before it gets better: "We are determined that niggers will never go to our schools. When the troops leave, we'll either burn them out or lynch a few."

We are concerned, actively concerned. From what we have seen and experienced we know that a mob has no compassion on the innocent. We receive unfriendly letters from anonymous church members. We are having harsh things said to us by members of our own congregations. Nevertheless our message to the churches in western Kentucky is: "Be faithful. . . . He who has an ear, let him hear what the Spirit says to the churches" (Rev. 2:10, 29).

# The Religion of Arnold Toynbee

*A Review Article*

By Roger L. Shinn

ARNOLD TOYNBEE concluded his famous ten-volume *A Study of History* with a prayer addressed to the deities and saints of various religions. Then he dated the work: "London, 1951, June 15, 6.25 p.m., after looking once more, this afternoon, at Fra Angelico's picture of the Beatific Vision." After that, but before the last volumes reached the public in 1954, he delivered the Gifford lectures at Edinburgh in 1952 and 1953. These lectures, now published as *An Historian's Approach to Religion* (Oxford University Press, $5.00), are an extension of the thought of *A Study of History*.

The volume is typical Toynbee. It delights in illuminating and dangerous analogies, in the time-scale which makes the Palaeolithic age "recent," in writing of the present in the past tense as though addressing future centuries. Many of the quotations are Toynbee's old favorites —from Horace, Johanan ben Zakkai, the Emperor Julian, Gibbon, Goethe, Symmachus. Fascinating figures of speech and biblical allusions dot the pages. There are characteristic expansive generalizations and predictions. Those who have considered Toynbee a monumental thinker, a fraud or something in between will all go on thinking exactly the same.

## I

Part I, entitled "The Dawn of the Higher Religions," builds on the schema of *A Study of History*. Although the old technical phrases are here, the book will still read rather easily to those who have not studied the earlier work.

In Toynbee's system mankind starts its religious trek with polytheistic nature worship. Stage two is worship of man in one of three forms: idolatry of the parochial community, of the ecumenical community, or of the self-sufficient philosopher. Disillusion and suffering coming out of man worship lead to stage three, the birth of the higher religions. These religions meet several challenges which either strengthen or corrupt them.

This system must face all the usual criticisms of Toynbee's habit of fitting empirical data to a scheme. But the profusion of ideas and unusual perspectives should set anyone to worthwhile thinking. The most curious judgment is that man's greatest ideological division today is between the Judaic group of ideologies and religions (including Christianity, Islam and communism) and the Buddhaic group.

Part II, "Religion in a Westernizing World," analyzes the world's spiritual crisis. Secularism has come to dominate Western culture, partly because of organized Christianity's moral and intellectual failures. But at the very time when Western technology and secularism are sweeping the world, secular self-assurance trembles before original sin, now armed with the powers of technology. Hence we must reappraise our Christian inheritance and its relation to the world religions.

Here Toynbee reproduces his well known thesis that we should look for the common essence in the great world religions. Each religion (and Christianity in particular) must give up its claim to unique or final truth.

Examining seven major religions, Toynbee finds an impressive consensus. (Surprisingly it includes the Hindu refrain "Thou art that"—a doctrine which many scholars find irreconcilable with most other religions.) By whittling down the list to six, then to five, he sees still more agreement. Finally, two religions make explicit what the others reach toward—"the Christian–Mahayana vision of divine suffering love." This exalted faith should make the religions willing to sacrifice their self-centeredness and exclusiveness, a painful process in which the Indian religions may help the "Judaic" group.

## II

A Christian appraisal of this thesis must start by confessing that Toynbee's evidences of Christian arrogance, persecution and religious wars are painfully true. He is right when he asserts that much Christian fanaticism has been thoroughly unchristian sin.

Thus chastened, however, we may examine Toynbee's logic and evidence. In searching for the common testimony of the great religions he uses to the limit the both-and technique. But even he must recognize some sharp either-ors. For example, he rejects a conviction of many religionists and secularists when he emphasizes original sin and holds that human nature is the same everywhere. He pronounces Stoicism and Epicureanism mistaken. He thinks extinction is a wrong goal of religion. He criticizes self-idolatry as the worst of all sins. He refutes many a sincere person when he holds that man's true end is "to glorify God and to enjoy Him forever." These statements (with which I have little quarrel) show that, in stating his own faith, Toynbee must make moral and rational judgments on other faiths. This does not mean that he is "arrogant." He simply recognizes some logical incompatibilities and makes his choice. So do some orthodox Christians.

Toynbee's method meets its test in his own conclusion about Hinayana Buddhism. Hesitantly he expresses his conviction that Christianity and Mahayana Buddhism point to a better way of meeting the human problem. Then he adds two qualifying judgments which he fails to distinguish sharply enough. (1) Though Hinayana may err, we should meet its adherents with love. This, I should think, is sound Christian doctrine, however often sinful

Christians have violated it. (2) We should still recognize that the missions of the higher religions are not competitive but complementary. This, I suggest, makes logical difficulties at points where Toynbee has already granted that the differences are "momentous." Then an either-or choice, though it *may* (like any choice) be the expression of sin, may be a profound and humble decision of faith. And Toynbee's syncretic tendencies may display the very phenomenon which, in *A Study of History,* he found a symptom of the decline of civilization.

III

Toynbee often reveals an authentic Christian spirit. But far more than he realizes, he bases his argument on anti-Christian premises. Religion, he says, aims to apprehend "timeless truths and values," to state "essential counsels and truths." But to make its appeal in temporary and local situations it must acquire accretions, become denatured. We must strip off these historical accretions to get at this eternal essence.

But the Jewish–Christian scriptures do not claim to be a listing of eternal truths. (Of course any scholar has a right to disagree with those scriptures; but if he wants to examine them he must look at them on their own terms.) The Bible claims to tell primarily of God's deeds—his acts of creation, judgment and redemption. It does not say that these recorded events are God's *only* deeds; it says that they are crucial deeds of the only God.

Any Christian can see why sincere people may disagree with this recital. It is harder to see how anyone, in the effort to capture the "essence" of Christianity, can disregard it. It is the more surprising that a famous historian should be indifferent to the peculiarly historical quality of Jewish and Christian faith.

Nevertheless, a Christian is likely to find his thought enhanced at many points by confronting the fertile and sincere mind of Arnold Toynbee.

## Handy Tool

How a Small Church Can Have Good Christian Education. *By Virgil E. Foster. Harper, $2.00.*

VIRGIL FOSTER here administers a shot in the arm to any minister or lay leader whose concern is the small rural or urban church and who feels bogged down in the frustrations and drabness which mark the Christian education program in too many of our churches. Even more surely, he nudges from apathy the minister or Christian education committee member or church school superintendent who, failing to admit that any problems exist or that any worthwhile goals are yet to be achieved, has happily sanctified the status quo.

Foster has the knack of showing us the things that are wrong, or at least that are less than our best, and then of encouraging us to feel we can do something about them. Here is no starry-eyed dreaming, however. In chapter after chapter practical, well tested ways of working in limited quarters, under discouraging circumstances, are developed; and with it all, through the brief yet adequate exposition, the reader catches a vision of the tremendous importance and excitement of the Christian education task.

As its title would indicate, the book is directed to ministers and other workers in one-, two- or three-room churches, but it has solid value for those who work in churches of any size, small or large, where there are limitations of space and narrowness of outlook. Whatever the particular concern—the bedlam and restrictions of four or more departments of the church school meeting in one room; the hodgepodge of a traditional "opening exercise" which hopelessly seeks to lead people of a wide age range into an experience of worship; deep-in-the-rut teaching methods which assume that verbal onslaught is the only acceptable way to communicate the faith; a void in the area of effective leadership recruitment and training; or a youth group which limps along its haphazard, cheerless way—there is wise counsel to be had in this book. Mr. Foster writes feelingly and hearteningly of the good work he has seen in the smallest churches and then points the way, step by step, for those who want the best and are willing to plan and work that the best may be realized.

This brief volume is a how-to-do-it book. More than that, it gives a highly readable account of the state of Christian education in our churches across the country, and would have merit on that basis alone. Its primary importance, however, will be as a tool for persons or groups who want to evaluate the existing program in their local congregation, to discover anew the potential for improvement in any situation, and to set about to develop, through long-range planning and sustained effort, a Christian education program worthy of its name.

Margaret Bruner.

## Religio-Scientific Milestone

Contemporary Problems in Religion. *Edited by Harold A. Basilius. Wayne University Press, $3.50.*

HERE are the Leo M. Franklin Memorial Lectures in Human Relations for 1953-54. This lectureship, established at Wayne University in memory of a notable Detroit rabbi, has become outstanding.

The first lecture, by Fred Berthold, Jr., of Dartmouth College, brings us face to face with the educated man in his attempts to solve life's spiritual dilemmas, confronted as he is by the facts and figures of the scientific order. Where at last does the moral standard lie in the thinking of today's enlightened man? Is all life to be determined by the test tube and the adding machine? Dr. Berthold's conclusion seems to lie somewhere near the Fourth Gospel's statement: "If ye do his will ye shall know the doctrine." Faith comes from the daily practice and hourly living of the values we hold supreme, from ethical conduct portraying moral truth.

In "The Biblical View of Reality" that great Hebrew scholar Abraham Heschel of Jewish Theological Seminary explains the thought back of the Old Testament emphasis on the natural universe and its power and grandeur. The Psalmist, Job, Koheleth, Isaiah and others, from all of whom he quotes in abundance, reveal the biblical idea of the God behind all this, an idea by no means pantheistic but most pronouncedly theistic. In the heaven above and in the earth beneath we see the handiwork of the Greater One. Not only is the garden there, but to the ancient Jew there is the sublime Gardener above all and underneath all. To Dr. Heschel the words of the book of Proverbs would be altogether correct: "The fear of the Lord is the beginning of wisdom"—and he would put the emphasis on "fear" as reverence, awe and wonderment.

Paul Tillich's lecture, "Existential Analyses and Religious Symbols," deals in that great theologian's usual abstract manner with existentialism and essentialism—two words he uses more than 150 times. This chapter is above the head of the average reader, and one wonders if the original audience, even though a university one, didn't go quietly out from the lecture hall saying, "It's profound, but what did the gentleman mean?"

Powell Davies presents "The Spiritual Crisis and the Social Predicament." Once a Methodist minister, Dr. Davies is now a Unitarian, but some of his old Methodist ideas of righteousness still cling to him. Beginning with the ethical nihilism of Marx and Nietzsche, he leads us along a high pathway toward the spiritual manhood without which men and nations die. When people believe, as some do, that bad is good and good is bad, they compass the destruction of the race. The Hitlers and Stalins lead men to the abyss of misery and ruin. Only when we live under God by the standards of decency and right can we achieve what we were born for—sonship under the Father.

The editor of this volume contributes "Religion and Theology in a Theory of the Cultural Sciences." Dr. Basilius obviously has an encyclopedic mind. Never before have I found an essay so heavily freighted with quotations from writers, both European and American, on religion in its relation to the scientific viewpoint. Dr. Basilius handles superbly this abundance of materials, and ends with a challenge to restudy and rework the field of the natural sciences in its bearing on religion.

The entire volume is a milestone in the thought of modern man.

C. Excelle Rozzelle.

## Positive Accent

AMONG this year's books are several which should be noted for their honest stories of sturdy achievement under great trial. Recommended for their sense and nonlachrymose sentiment are:

Adventures of a Slum Fighter. *By Charles F. Palmer. Tupper & Love, Atlanta, $4.00.*

Cross My Heart. *By Frank Scully. Greenberg, 201 E. 57th St., New York 22, $5.00.*

Very Much Alive: The Story of a

PARAPLEGIC. *By Terry McAdam. Houghton Mifflin, $3.00.*

DEVIL AT MY HEELS. *By Louis Zamperini with Helen Itria. Dutton, $3.95.*

THE SECOND MIRACLE. *By Peter Greave. Holt, $3.00.*

THE MAN IN THE IRON LUNG: THE FREDERICK B. SNITE, JR., STORY. *By Leonard C. Hawkins with Milton Lomask. Doubleday, $3.75.*

WHITE COOLIES. *By Betty Jeffrey. Philosophical Library, $3.75.*

HOW FAR THE PROMISED LAND? *By Walter White. Viking, $3.50.*

MY HOSPITAL IN THE HILLS. *By Gordon S. Seagrave. Norton, $3.75.* T.A.G.

# CORRESPONDENCE

## While Rome Burns

SIR: Mr. Dabbs' analysis "What Does the South Want?" (Sept. 19) is a true picture as I have observed it for 25 years. . . . What is needed now is more men and women of good will to unite with others already in organized groups such as the councils on human relations (interracial) and to work with all constructive agencies and with careful programs for a better situation. Too many of the whites in power express only a demand to retain the present segregation instead of discerning that a different gradual development is possible, even under the shadow of the court's decision. It is written that Nero fiddled while Rome burned. Perhaps many of the people of our nation are fiddling or straddling while history is being made.

Gainesville, Fla. A. R. MEAD.

## Church-Related Colleges

SIR: "Is the Small Church College Viable?" (Aug. 29) asks a provocative question but concludes with a judgment rather than an answer. Of the older small colleges, few merge. They have been and are viable even with little endowments and enrollments of less than 1,000. The mammoth size into which state-financed colleges and universities are growing serves to sharpen awareness of the unique contributions of small colleges to the intellectual and spiritual development of our civilization. . . . The answer as to whether a particular college ought to survive is found in the job it is doing, not in the size of its endowment. Surely the unit cost of education need not be prohibitive in the small colleges. They are viable, but should be better fed.

RAYMOND L. HIGHTOWER,
Department of Sociology, Head.
Kalamazoo College,
Kalamazoo, Mich.

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SIR: You have placed your finger on one of the major problems confronting the small church college. As you suggest, many mergers are long overdue, but there are two other possible solutions that in certain cases might be justifiable. One is for the church to establish colleges adjoining the state universities and let the student take courses in religion and humanities at them, and scientific and technical courses at the universities. The church college could also provide dormitory space with supervision and Christian atmosphere and directed activities for students enrolled at the university. . . . The other possible solution is the expansion of the junior college movement. Perhaps the church should look toward expanding the junior colleges . . . and let the student transfer to a larger college for his last two years of work.

GENE HOLDREDGE,
Director.
Department of Town and Country Studies,
Ferrum Junior College,
Ferrum, Va.

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SIR: Congratulations on your cogent editorial "Is the Small Church College Viable?" Experience shows that some of them can live in a way worthy of their profession and of Christian youth only by cooperating or uniting in one of the many practicable methods. If a group of colleges want a survey made, I believe some foundation interested in education—e.g., Rockefeller, Carnegie, Ford—would conduct or finance it and/or might help to finance a merger. Faculties, trustees, alumni could all be related to a larger, firmer institution with a strong appeal for adequate support.

GEORGE TRESSLER SCOTT.
Loysville, Pa.

## Eisenhower, Stevenson

SIR: Ernest Lefever's "The Candidates' Religious Views" (Sept. 19) is a skillful bit of special pleading, but his effort to make a neo-orthodox unitarian out of Adlai Stevenson is not convincing. Even when allowance is made for the author's distinction between Stevenson's humanistic political speeches and his "most reflective writing," Stevenson hardly emerges as a Niebuhrian. His rationalistic humanism in "Party of the Second Part" (*Harpers*, Feb. 1956) is hardly balanced by his admission that men have a capacity "to distort truth and subject it to . . . dubious ends." . . . Mr. Stevenson is no doubt a good humanist, but he must be denied a place among the theological elite.

WILLIS B. GLOVER,
Professor of History.
Mercer University,
Macon, Ga.

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SIR: In "The Candidates' Religious Views" Mr. Lefever brings together valuable information and, perhaps more important, does it with no bias in either direction. It is difficult, even impossible, to discern which candidate the author favors. Quite possibly a reader with a preference for one candidate will have his views reinforced, while a supporter of the other will have a corresponding reaction. The only adverse criticism is Lefever's failure to explain why Stevenson's memberships in the Unitarian and Presbyterian churches are not incompatible.

ROBERT J. MYERS.
Silver Springs, Md.

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SIR: The sneering tone of Mr. Lefever's remarks about Pres. Eisenhower's religious views would be shocking in a secular periodical. It is contemptible in a religious publication. The entire article is biased in favor of the Democratic party. . . . One is tempted to ask: What do they (the Democrats) pay you for it?

GEORGE ELLAS WISEWELL.
Seattle, Wash.

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SIR: "The Candidates' Religious Views" is, to this reader at least, disturbing and distressing—not because of the author's obvious preference for Mr. Stevenson, which is his or anybody's privilege, but because of his injustice to Mr. Eisenhower, which should not be his or anybody's privilege. . . . When Mr. Eisenhower expresses a hope that we can achieve a world of peace and justice and undreamed prosperity, that is somehow another evidence of "secular optimism," but when Mr. Stevenson says America has a "call to greatness," that is proof only that he shares the "Niebuhrian view of man and history," coupled with an "equally Niebuhrian sense of responsibility for justice and peace." The corroding fault in the article is that the author has not been at as much pains to discover what Eisenhower really intends as he has in his interpretation of Stevenson. Our first responsibility in passing judgment on any man is not merely to quote his words but to ask what those words mean to the man himself. . . . Mr. Eisenhower is not a theologian or a scholar but a soldier and statesman. . . .

ALBERT E. DAY.
Mount Vernon Place Methodist Church,
Baltimore, Md.

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SIR: Thank you for "The Candidates' Religious Views." . . . Alas, the American voter will prefer, I fear, a . . . vague spiritual religiosity to a searching biblical faith, and a God who smiles benignly upon his chosen people the Americans to a righteous God who sits in judgment over all nations.

Elkhart, Ind. BARBARA PRASSE.

## Work: It's Not So Holy

SIR: Congratulations to Sherwood Eliot Wirt for "Is Work So Holy?" (Aug. 29). Good for that preacher. And I'm willing to bet that he worked at a few jobs before he became a preacher. A great many if not most jobs are insensately and stultifyingly dull. Naturally they ought not to be so; I'm convinced that such a situation is contrary to God's will. But to claim that work per se is holy is to be subject to the same indictment of hazy unreality as to claim entire sanctification for the Christian believer. Of course

God wants us to be sinless. And he also wants a man's work to be a holy enterprise. But most of us are still sinners, and most jobs are pretty dreadful.

Believers are enabled to press on in their personal pilgrimage to God only by an honest acknowledgment of their sins, and so it is in the social and economic areas of life. Furthermore it is a reproach to hard-working people to tell them their jobs have a special sanctity when these same people know better. It would be much more realistic to help people develop interpersonal relationships on the job along the lines of Christian compassion and understanding than to insist on granting values to a situation that simply are not there. It is unseemly for God's people to tell themselves little fibs. Most unseemly.

NATHANIEL MESERVE.

San Francisco, Calif.

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SIR: Those of us who work among the "laboring class" in an attempt to bring them closer to the gospel message for their lives read with thanksgiving the insights of Elton Trueblood in his "Christian Faith and Daily Work" (Aug. 29). Rethinking the Christian philosophy of work and developing it into practical action will bring a greater vitality to Christianity's outreach and nurture.

CHESTER L. JOHNSON.

Augustana Lutheran Church,
Minot, N. D.

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SIR: Sherwood Wirt (Aug. 29) rendered a real service with his strong word of caution against the current sentimental tendency to urge a flock of bored and weary Christians to regard their jobs as "Christian vocations." Let some of these urgers try a slice of life in a city like Flint for a while, where Production for Profit is God and Harlow Curtice his pope. Some of the most frustrated and lost souls I have encountered in 26 years in the ministry are bright young men who have started up the corporation ladder and can't jump off. Family becomes secondary, church at most a social obligation. There is only one approach to an industrial society like this. Life itself is the Christian vocation. A man must be bigger than his job. . . . To be a person, individual, upright, courageous, deeply satisfied, is far more important than to be a cog, however important, in the industrial machine. To carry the Christian virtues onto the job is a part—but just a part—of the true Christian vocation, which is life itself.

FRANKLIN D. ELMER.

First Baptist Church,
Flint, Mich.

## Free on Request!

SIR: The 1956-57 series "Living With Peace of Mind" will be sent free upon request to ministers, editors and church leaders. These devotional columns have been prepared for papers published by local churches, the church page of newspapers and church bulletins.

P. O. Box 247, KIRBY PAGE.
La Habra, Calif.

## *BY THE WAY*

# 'The Way'—for America?

By Edgar M. Wahlberg

THE AMERICAN Field Service, a voluntary agency, brings boys and girls from abroad to spend their final high school year in American communities. For the most part they enjoy typical American experiences, "adopted" by families in the community and enjoying the affection and interest of their temporary parents. Last year we "adopted" a boy from the Netherlands, the year before, a boy from Japan.

Our 1954-55 "son," who now thinks of himself as Rai Watanabi Wahlberg, came from Tokyo, where his physician-father has a large practice and operates a small hospital. His brothers and sisters are capable and cultured, devoted to learning. The family is Buddhist, sincerely religious. Having had no opportunity to associate with Christians until he came to live in the home of a Methodist minister, Rai was agreeably surprised to discover that he had not been committed to a "sort of monastery."

Rai proved to be warmhearted, sociable and highly intelligent. Although he knew enough English to qualify for assignment to an American high school, he had considerable difficulty at first with American idioms and pronunciation. But he soon caught on and enjoyed his studies, sports, operas, church—every experience that came his way. He earned an A in every course—a habit he brought with him from Japan. He made his letter in swimming and was welcomed to the school honor societies and social groups. The ovation given him at graduation ceremonies the following spring testified to his ranking as most popular student in his class of 500.

Rai's interest in religion presented a difficulty: foster parents are expected to refrain from "influencing" the religious beliefs of their charges. But Rai insisted on learning all about Christianity. He joined the youth group in our church and attended worship services regularly. To me he said: "You are a Christian minister; why don't you talk to me about becoming a Christian? Is it because you think you should not force Christianity on me? What if I really want to become a Christian? Will you baptize me if I insist?" Before the year was out, Rai had accepted the Christian faith. He dedicated himself to "the way"—of peace and good will among men of good will.

In August 1955 Rai returned to Japan. He took with him a Revised Standard Version of the Bible and a copy of E. Stanley Jones' devotional book *The Way*. Now 19, he is a student at the University of Tokyo, preparing himself to become a diplomat and so have a chance to further "the way" of peace. We have had many letters from him. This one, written May 22, has a message for every thoughtful American:

> Dear Mom and Dad: You remember that famous hypocritical speech made by President McKinley to rationalize the American annexation of the Philippines, beginning "I walked to and fro . . ."? As you know, he delivered it to many important clergymen since he knew how much influence they could put on American people. That certainly was a wise way, but far from "the way." I believe that "the way" *now* has to be practiced.
>
> Today I could not help feel something boiling in my heart when I read a newspaper. On the top page there was a devastating power of the H-bomb that the U.S. government has just experimented on one of the Marshall islands. Then there was a purport of Mr. Harold Cooley's letter to President Eisenhower, urging him to shut out the Japanese cotton textile from the U.S. market. Another news on the top page: Secretary of State Dulles gave warning to Mr. Kono, Japanese agricultural and forestry minister, saying "You have to be careful in making a treaty with Communists, as they are very likely to break it. After you come into association with Russia, she will often intervene in your internal problems." Were there no intervention given from America? These words of Dulles is already a one, isn't it? Let's move on to the next page: "American bombardment exercise is driving away the sardines from the coast. Please do something about it." This is a grievous voice of Japanese fisherman in Chiba prefecture, appealing to the Japanese government. In order to prove this fact scientifically, an investigating vessel was dispatched. The result will be announced in near future.
>
> Yonezo Masuo, a fourth son of a Japanese farmer, two years old, was killed by an American jet fighter which made a forced landing upon his bed and destroyed the whole house, seriously injuring his father. Prof. Takeya, an authorized biophysicist, remarked that a great deal of care must be taken of radioactive tuna.
>
> Recently this kind of news does not seem to cease. Do you think in Japan there can be any good will and friendship toward America? If I had not been in the U.S. and known some people with a warmest heart, I would hate whole land and the people of America. Something has to be done. Of course, what has been done cannot be undone. I want no hatred to exist between Japan and America, as well as among any countries.
>
> Could you do something for it? It must not be kept among few people. Many people in the U.S. must know what their representatives are doing toward the poor people crowding the four small islands. The average income of a Japanese is only $200 a year, which is but a fourteenth of that of an American, a ninth of a Canadian's, an eighth of an Englishman's, a third of an Argentino's.
>
> I couldn't but let you know about it. Please put into realization "the way."
>
> Your loving son,
> Rai W. W.

# NEWS of the CHRISTIAN WORLD

## National Baptists Meet in Denver

**'Gradualism' vs. 'Nonviolent Action Now' Concerns 76th Session of Nation's Largest Negro Communion**

DENVER, Sept. 24.—Under the theme "Freedom Through the Christian Religion" the National Baptist Convention, U.S.A., Inc., held its 76th annual meeting in Denver early this month. Fifteen thousand delegates attended the sessions in the civic auditorium arena, the Coliseum and several churches. Coming together as it did at a moment of tension and anxiety in regard to school integration in the southern states from which so many of the delegates came, the convention devoted much of its time to considering what policy this largest Negro denomination in the nation should take with reference to gradualism on the one hand or nonviolent direct action on the other. Many of the speakers dwelt on this problem in its religious, political and economic aspects. So far as this obesrver could tell, they were unanimous in rejecting the method of gradualism and in calling for "action now" to secure integration—but in terms of Christian love and nonviolence.

### Montgomery's King Receives Ovation

Among the outstanding addresses of the weeklong sessions was that by Martin Luther King, Jr., pastor of Montgomery, Ala., who initiated the Negroes' boycott of his city's buses last fall. He was accorded a tremendous standing ovation at the close of his address, which was composed as an "Epistle to the Americans" after the manner of St. Paul's letters. After reviewing America's successes and achievements in the economic, technical and international realms, Dr. King called for re-evaluation of her moral and spiritual standards and policies, particularly in the field of race relations and intergroup fellowship. This convention, largest of any kind ever held in Denver, taxed hotel, motel and private home accommodations to the utmost. This was the first time the denomination had met in convention anywhere in the vast area between Kansas City and Los Angeles. M. C. Williams, pastor of New Hope Baptist Church here, was aided in his work as chairman of arrangements by churchmen, both white and Negro, from Denver and all over the state. Dr. Williams is the new president of the Denver ministerial association—the first member of his race to be elected to the post.

### Congregational Laymen, Laywomen Hold National Conference

The sixth annual National Conference of Congregational Laymen and Women, held at Camp La Foret near Colorado Springs, devoted its sessions to study and discussion of the denomination's total life: Christian world mission, stewardship, family counseling, the role of the laity in the church. Particular interest attached to the address given by Bishop Proculo A. Rodriguez of Mindanao (United Church of Christ in the Philippines). Other addresses were given by leaders in the Congregational Christian and Evangelical & Reformed churches. Codeans were Lillian Gregory of Chicago, executive secretary of the National Fellowship of Congregational Christian Women, and Walter A. Graham of Pembroke, Ky., director of the denomination's laymen's fellowship.

### Church-Sponsored Housing Project For Elderly Moves Ahead

Final plans have been announced for the unique housing project for elderly people sponsored by a number of Denver churches. (See The Christian Century for June 20, p. 740.) Expected to cost about $1.5 million, the project is designed to meet the increasing need for pleasant, noninstitutional housing for older church members whose present living arrangements are unsatisfactory or who suffer frustrations from living alone. It will have 250 apartments provided with facilities for light housekeeping, a common dining room, and hobby, crafts and recreation rooms. A 7½-acre tract for the project has been purchased in the northeast part of the city. The plan was initiated by First Plymouth Congregational Church, which was soon joined by St. John's Episcopal Cathedral, Montview Presbyterian, First United Presbyterian and some 15 Denver-area congregations of the Christian churches. William Bliss is president of the sponsoring corporation, and Byron L. Johnson, state legislator and Denver University economist, is management agent. Most of the cost of the project will be borne by the Federal Housing Administration.

In addition to this interchurch project, new homes for the aged are being planned by Colorado Methodists, American Baptists and German Congregationalists. All are engaged in fund-raising drives at the present time. The Methodists have bought land for their home in Boulder, the Baptists in Canon City, the German Congregationalists in Thornton.

### Christian Athletes Meet At Estes Park

Meeting recently at the Y.M.C.A. camp near Estes Park, the Fellowship of Christian Athletes drew about 300 high school, college and professional athletes to its first national conference. The sessions were designed to provide religious inspiration and opportunity for discussion. Addresses were given by a number of notables in the world of sports and sportswriting. Among the speakers were Branch Rickey, Roe Johnston, Rex Knowles, Louis H. Evans, R. J. Robinson and Phog Allen. Athletic coaching sessions were conducted by Dean Cromwell, Biggie Munn, Donn Moomaw, Doak Walker, Otto Graham and Harry Stuhldreher.

### And So Forth

Men prominent in Colorado political, business, labor and educational circles were scheduled for addresses, chairmanship of discussion groups and resource leadership at the fourth annual united churchmen's retreat held last week at Camp La Foret near Colorado Springs. The theme: "Christian Conscience and Our Economy of Abundance."

Robert W. Inglis is new superintendent of the Colorado Congregational conference.

EDWARD L. WHITTEMORE.

## Japan Supports Okinawan Plea

**Christians Sympathize with Islanders vs. U.S.—Ecumenical Council's Interchange Approved**

TOKYO, Sept. 19.—Agitation continues in both Okinawa and Japan over use of agricultural lands in Okinawa by the American military. With the exception of the Anglican and Seventh-day Adventist, all churches in Okinawa have joined in addressing a communication to related mission boards in the United States describing the miserable condition of the dispossessed farmers and the embarrassment the whole situation causes the Christian churches on the island. The message calls on American churches to do what they can to get the situation improved. Recently Edwin Gross, former assistant secretary of state who is now associated with the (U.S.) National Council of Churches' department of international affairs, was guest at a representative gathering of churchmen and publicists of the National Christian Council of Japan. He was bombarded with questions about Okinawa. Mr. Gross acknowledged that the American churches sadly lack information on the state of affairs there. He said, however, that the greatest need is for a factual survey; he had found differences in opinion on the situation when he sought information regarding it from various sources in Japan.

### Appeal to American Churchmen To Remedy Situation

The *Christian News*, which has the largest circulation of any Christian publication in Japan, has carried a number of editorials on the general situation in Okinawa. The Sept. 1 issue likens the criticism heaped on American Christians in Japan today to that directed at Japanese ministers in the United States in 1919 and 1920, at the time Japan was making its famous 21 demands on China. The editorial says that America is justly being called an invader and an aggressor because of the course she is taking in Okinawa. It accuses the United States of supporting Japan's claims to the islands of Kunashiri and Etorofu in the Kuriles in order to use them herself as military bases. If American Christians want to retain the respect and support of the Japanese people, it says, they must see that their government returns Okinawa to Japan and must "repent of their militaristic misdeeds."

### Asia Council on Ecumenical Mission Group Meets

The recent meeting in Bangkok, Thailand, of the executive committee of the Asia Council on Ecumenical Mission dealt chiefly with exchange of personnel among the Asian churches. (This correspondent attended the meeting as treasurer of the council.) The committee approved travel expenses for Toyohiko Kagawa to go from Japan to Thailand to help with the rural evangelism program of the United Church of Christ in that country, and authorized the expenditure of $1,500 in 1956 and $3,000 in 1957 toward the cost of supplying urgently requested per-

sonnel from the United Church of Christ in the Philippines to serve the Church of Mid-Java in Indonesia. It assured travel costs for a theology teacher from Japan or elsewhere to go to McGilvary Seminary at Chiengmai in Thailand, with other expenses to be borne by the seminary; for Dr. Kay of Korea and Mr. Okada of the United Church of Christ in Japan to visit other countries represented in the council in the interest of stewardship; and for the chairman (Bishop Enrique Sobrepeña) and the secretary (Lek Taiyong) to make fellowship visits to Burma, Pakistan, India and Ceylon. Provision was made in the 1957 budget for the $1,200 salary of a teacher for the proposed training school in Okinawa, and for an additional sum to pay travel costs of delegates to a conference on industrial evangelism, to be held probably in Manila.

### Travel Grants Pay Off

At Bangkok plans were made for the annual meeting of the Asia Council on Ecumenical Mission, to be held in Hongkong immediately after the special World Council of Churches–International Missionary Council conference which will meet next spring in Prapat, Indonesia. Expenditures since the 1956 annual meeting at Bangkok in March have been about $5,000—mostly for the travel expenses of delegates to the rural leadership training conference held in Japan in July, and for the special visit to Okinawa by Chairman Nagao and Secretary Kimata of the Japan rural evangelism committee. An extra $200 was appropriated for publication of a full report of the conference in both English and Japanese. There was general agreement that the travel grant of $450 for Matthew Ogawa to go to Thailand to help the Church of Christ there produce 23 short sound films for use in its evangelism program was amply justified; reports of the success of his mission were given at the meeting. Mr. and Mrs. Choi, who represent the Presbyterian Church of Korea in Thailand, were introduced, and it was announced that another Korean couple will arrive by the end of September. There were reports on the successful work being done in a rural area near Bangkok by Mr. and Mrs. Estoye and Miss Gesite of the Church of Christ in the Philippines. Miss Gesite was authorized to go to the Philippines to obtain certification as a midwife.

### Hope for Some Support From Abroad

As has been true from its formation, the Asia Council on Ecumenical Mission is committed to the closest possible relationship with the established ecumenical agencies—that is, with the World and International Missionary councils. However, its members are more than ever convinced that some form of cooperation with substantial Asian autonomy is in accord with the will of God for the building of his Kingdom in east Asia. They continue their firm adherence to the principle that they should act only as an intermediary between the independent churches of Asia. They expect that the sending and receiving churches will be able to finance the work, as they have done so far. But they feel that when circumstances justify it, some agency should continue to furnish extra assistance, particularly in the case of such projects as the rural leadership training conference in Japan in July and the industrial evangelism conference proposed for

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1957. The Presbyterian Church in Korea and the United Church of Christ in the Philippines carry heavy financial responsibilities for the support of their missionaries. It seems obvious that qualified people should not be prevented from serving abroad because the Asian churches lack the funds to support them.

### Education Minister Indicates Opposition to Coeducation

An article in the popular Christian magazine *New Age* challenges the recent declaration for an end to coeducation made in an interview by aged Minister of Education Kyose. That the law providing for coeducation was passed during the American occupation, the writer says, is no reason for abolishing it. He cites reasons why coeducation has proved educationally, socially and morally desirable, and confutes the contention that current problems of juvenile delinquency are due to its initiation. The Christian schools which adopted coeducation on the secondary level are apparently unanimous in support of the system.

### World Christian Endeavor Meets in Japan

World Christian Endeavor held its Pacific area conference in Kutsukake July 30-Aug. 2. Daniel A. Poling, president, and Harold E. Westerhoff, treasurer of the World Christian Endeavor Union, and Earle W. Gates, president of the International Christian Endeavor Union, were on hand. A dozen delegates attended from the United States, two from Australia and about 70 from Japan.

### And So Forth

The New Zealand Christian Council has contributed about £1,000 to International Church World Service for assistance to Japanese emigrants.

At its annual meeting at Lake Nojiri July 30-Aug. 1, the Fellowship of Christian Missionaries turned over management of the *Japan Christian Year Book* to the Japan National Christian Council, and elected W. P. Woodard missionary editor. New president for the coming year is Olaf Hansen (Evangelical Lutheran).

Thirty-nine churches withdrew from the United Church of Christ (Kyodan) in 1951 and organized the Presbyterian Reformed Church (Nihon Kirisuto Kyokai). That church now reports 77 congregations and a membership of 9,500, as compared with 6,660 in 1951. It has opened a theological seminary in Tokyo.

Eight conferences were held at the International Christian University during the summer, among them sessions on audiovisual planning, English teaching and recreation.

The National Christian Council's church school department conducted its annual training course for Sunday school teachers July 23-26 at Karuizawa. The "new life" conference for pastors was held at the same city July 24-27.

Some 300 delegates attended the meeting for volunteers in the National Evangelism Campaign at the Baptist Center in Amagi Sanso.

Volunteers—both blind and sighted persons—who have learned to produce materials in braille are making copies of religious works. Many more volunteers are needed, for the work is time-consuming.

DARLEY DOWNS.

# U. P. Laymen in Fight on Merger

**Pennsylvania Committee Seeks Support for Position—Re-enact Story of Harmony Society**

PITTSBURGH, Sept. 24.—A committee of laymen, largely from the Monongahela, Allegheny and Westmoreland presbyteries of the United Presbyterian Church, has been organized to oppose the proposed union of their denomination with the Presbyterian Church, U.S.A. The committee has mailed over 900 letters to ministers and elders in a coast-to-coast drive to secure names of those who believe "our position deserves a hearing." As defined by a spokesman, that position is that "purity of belief" should supersede "unity of government," and that the impending merger is a reflection of a worldwide tendency to bring units, religious and secular, into inclusive forms of organization. Chairman of the initiating group is James B. Graham of Mount Lebanon.

### Press Exposes Record Of Evangelist

On Aug. 22 the *Pittsburgh Press* published a four-column spread on the activities of Asa Alonzo Allen, "miracle" healing evangelist, who was then engaged in meetings in a huge tent on Pittsburgh's north side. The story alleged that the Dallas "faith healer" had been in trouble with the law on charges of drunkenness, traffic violation or disorderly conduct at Knoxville, Tenn., Lynwood, Calif., and Phoenix, Ariz., and that his "credentials of fellowship" had been recalled by the Assemblies of God. A year ago Allen held a series of meetings at Kennywood Park, an amusement center here. At that time his sensational claims and lurid advertising attracted the attention and criticism of both business and religious leaders.

### Workshop Studies Intergroup Relations

Several participating clergymen have been loud in their praise of a summer experience in a community workshop in human relations. Thirty-five religious, educational, civic and welfare leaders lived and studied together for two weeks at Chatham College here. They considered problems of race, delinquency, social education and religious and nationality differences. Experiences and points of view were exchanged by teachers, school principals, policemen, city detectives, social workers and ministers. The workshop was sponsored by the University of Pittsburgh in cooperation with the Pittsburgh council of intercultural education. Its directors were Jean D. Grambs, supervisor of adult education in Prince Georges county, Md., and C. K. Yang, associate professor of sociology at the university.

### Harmony Society History Is Revived

Thousands of western Pennsylvanians have been reawakened this summer to a dramatic chapter in the religious history of this area. An "on-the-spot" portrayal of the story of the Harmony Society has been staged twice each week at Old Economy, now a state preserve within the city of Am-

bridge, where much of the original action occurred. Written and produced by volunteers to raise money for restoration of the colony, the presentation became almost an end in itself. Press reviews paid tribute to Kenneth R. Waldron, rector of Epiphany Episcopal Church, Bellevue, in the role of "Father" George Rapp, bearded leader of the society. The Harmony Society was originally formed by a band of Germans who came to America in 1803 in search of religious freedom. Its first colony was at Harmony, near Ambridge. Following a migration to Indiana, the society returned to Old Economy. It prospered as a cooperative industrial and religious community, with celibacy as one of its strict regulations. This practice presumably brought about the dissolution of the society in 1906.

**U.M.W. Fund Tops Billion**

Impressive statistics have been released here covering the 10-year record of the United Mine Workers' welfare and retirement fund. Originally financed by a five-cent levy on every ton of coal mined, the rate has now been increased to 40 cents. Nearly 62,000 retired miners receive $100 per month through the fund. Ten memorial hospitals have been built, equipped and staffed in three states. Administrative costs have been less than 3 per cent. Here are some of the ten-year figures: Total revenue, $1,036,650,955; pensions paid, $403,075,052; hospital and medical care, $293,756,004; aid for survivors, $78,981,957; aid for disabled miners, $105,006,474.

**And So Forth**

Briefs have been filed carrying to the Pennsylvania supreme court the controversy over payment of Allegheny county funds to sectarian institutions for the support and upkeep of dependent children. The appeal follows the refusal of common pleas court to issue an injunction halting payments.

Sept. 19 was proclaimed "Earl Rutter Day" by Mayor David L. Lawrence of Pittsburgh, honoring a Turtle Creek layman who has been organizing clubs for visiting the sick and disabled in hospitals since 1939.

John M. Bald, pastor of Highland Community United Presbyterian Church since 1945, has been named to the chair of theology and ethics at Pittsburgh-Xenia Theological Seminary.

Baldwin Community Methodist Church opened its doors to the new Temple Emanuel, South Hills, for observance of the Jewish high holidays. The Reform congregation's temple is under construction.

Vandals last week destroyed $75,000 worth of property at Hazelwood Methodist Church. Yesterday Roger Shaffer, pastor, preached on forgiveness.

The Pleasant Hills Community Presbyterian Church dedicated a new $300,000 educational unit yesterday, the third in a five-structure program. Paul Franklin Hudson is the pastor.

O. M. WALTON.

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**World Alliance Hands Torch To Church Peace Union**

The American Council of the World Alliance for International Friendship Through Religion has voted to suspend activities, transferring its assets and responsibilities to the Church Peace Union. The C.P.U. will


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continue publication of the alliance's *News Letter* and appoint a standing committee on international work.

**Layman Heads Home Missions Board**

The new president of the Congregational Christian Board of Home Missions is the first layman to hold that post. He is John G. Neukom, a San Francisco, Calif., management consultant.

**W.S.C.F. Leader Succeeds R. B. Manikam**

At its recent meeting in Hungary, the World Council of Churches' Central Committee appointed Kyaw Than of Burma to serve as east Asia secretary for the World and International Missionary councils. He succeeds Rajah B. Manikam, now Lutheran bishop of Tranquebar. The appointment is for one year, beginning as soon as Kyaw Than can be freed from his present work with the World's Student Christian Federation.

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# Bible College Aids Country Parishes

**Missouri Seminary's Extension Service Spurs Improvement of Programs for Whole Community**

KANSAS CITY, Mo., Sept. 25.—Results of a survey announced recently by the rural church extension service of the Bible College of Missouri's rural seminary show that 56 per cent of the state's families which live in the country or in small towns do not attend church as much as once a month. The survey, made in cooperation with 21 Baptist, Christian, Methodist, Presbyterian and Roman Catholic churches, covered 2,491 families in 10 Missouri areas. That farm and home ownership has reached a new high in the state is revealed by the fact that 72 per cent of the families interviewed own their homes and farms. Another revealing discovery is that only 51 per cent of the families receive more than half their income from farming operations; breadwinners in the other families hold jobs elsewhere. This means that the financial status of the local church depends less on agricultural conditions than in former years.

**Rural Seminary Offers Help To Local Churches**

The Bible College's rural seminary, located adjacent to the state university campus in Columbia, offers a threefold program: undergraduate courses in religion attended by hundreds of university students annually; training for rural ministers and agricultural missionaries; and the extension service which each year aids scores of local town and country churches. Churches of any community may request help from the extension service. A local committee makes a map of the area to be covered, then the neighborhood is divided into groups of about 15 families each. Workers recruited from the cooperating churches are divided into two-man teams, which visit all families in the group. Using a survey card prepared jointly by the local committee and the extension staff, the teams complete the major part of the survey on one Sunday afternoon. Later, after results have been tabulated, the extension minister conducts interpretative meetings in the community. This program has enabled many churches to discover new possibilities of service to their communities. Hitherto unknown sources of leadership have been revealed, men's and women's activities have been set in motion, church youth groups or 4-H clubs have been organized, and churches frequently have offered their facilities as community centers.

**Midwest Presbyterians Prepare For Better Leadership**

Three hundred Presbyterian church officers, teachers and youth leaders from Iowa, Kansas, Missouri, Nebraska, Oklahoma, South Dakota and Texas attended the midwest leadership school sponsored at Park College, Parkville, Mo., this summer by the Presbyterian, U.S.A., Board of Christian Education and the National Council of Presbyterian Women in cooperation with the state synods. Training courses mingled with Bible hours, vesper services, recreation

and the singing of spirituals and hymns. The courses covered Bible study, administration and methods, theology, group work, missionary viewpoints on local and worldwide levels, social factors, children's and youth work procedures, women's activities, church music and the use of audiovisual aids. On the administrative staff and faculty were executives of the Board of Education and pastors and professors from all over the nation.

**Sees This as 'Day of Decision' For Sunday Schools**

This is the "day of decision" for the Sunday school, "one of the greatest programs offered by the churches," Allard Garren, educational director for Calvary Baptist Church, told the 325 delegates attending the Kansas City Baptist Sunday school association rally held this summer at Bethany Baptist Church. Garren demonstrated how close is the relationship between effective Sunday schools and church growth. He said it is time to enlarge the education program by "faith and building and reworking"—particularly when juvenile delinquency is increasing. He urged members of the association to add more classes and departments, superintendents and teachers.

**Air Force Honors Religious Leaders**

Three Missouri ministers and a former Kansas City youth leader have been honored by the U.S. air force. At ceremonies to be held later this year at Grandview, Mo., citations will be presented to Frank J. Pippin of Community Christian Church here for leadership in Protestant preaching missions in Alaska and in a spiritual life conference held in Colorado for Protestant personnel; to Thomas P. Lindsay of Linwood Presbyterian Church for conducting preaching missions in Europe; to Adiel J. Moncrief, Jr., of First Baptist Church, St. Joseph, for conducting retreats for Protestant clergymen in Alaska; and to Arthur Todd, former midwest field director of the National Recreation Association who is now with the armed forces in Germany, for leadership in the air force's youth program in Europe.

**A.F.L.-C.I.O. Leader Addresses Labor Sunday Rally**

Albert Whitehouse, director of the A.F.L.–C.I.O. industrial union department and a vice-president of the National Council of Churches, addressed the Labor Sunday rally sponsored at the municipal auditorium's little theater by the Greater Kansas City council of churches and local labor organizations. "With leadership and forces with vision and daring, we must go forward," Whitehouse said. "We will see an expansion of our economy to the point where we will have a permanent work force of about 80 million in 1965. We are going to see dramatic improvements in production brought about by automation, electronic advances, atomic energy and chemical processes. This will mean greater leisure, shortening of the hours of work and longer vacations with pay." Whitehouse asserted that we should "engage in a free sharing of our abundance to help other peoples of the world help themselves." "Merely because we are richer does not make us better," he said. "We should not flex our muscles simply to prove we have the strength and the armament." Turning to the religious theme, Whitehouse


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## OCTOBER 31

### MARTIN LUTHER

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asked whether economic enterprises are planned primarily to meet human needs or for the private profit of individuals or national interests, and whether there is actual sharing of security and wealth on the basis of brotherhood.

Speaking at services in Swope Park Baptist Church, S. A. Galatas of the International Laundry Workers Union, Local 238, declared that members of the labor movement are no different from anyone else. He urged church people to refrain from condemning the millions of good union members "for the overt actions of a few." "The spirit of tolerance and understanding extended toward labor unions could be the basis for world peace and understanding," he said.

### And So Forth

V. H. Lewis of Houston, Tex., has been elected by the Church of the Nazarene's General Board as executive secretary of its new department of evangelism. This department, the first to be initiated since 1928, was created by the denomination's General Assembly at its meeting here in June. It is one of the seven departments of the General Board, chief administrative body, through which the work of the denomination is carried on. Headquarters is in Kansas City.

William John Scarborough, since 1946 president of West Virginia Wesleyan College at Buckhannon, W. Va., is the new president of Baker University (Methodist) at Baldwin, Kan. He succeeds Nelson Horn, who retired last May because of ill health. A graduate of Hamline University in St. Paul, Minn., Dr. Scarborough has advanced degrees from Boston University. Before going to Buckhannon he taught philosophy and religion at McKendree College, Lebanon, Ill., Cornell College, Mount Vernon, Iowa, and Morningside College, Sioux City, Iowa.

WENDELL K. PATTERSON.

### Episcopal Pacifist Fellowship Meets

Principal speakers at the annual conference of the Episcopal Pacifist Fellowship, held at Seabury House, Greenwich, Conn., late in August, were Canon Charles E. Raven, Regius professor of divinity at Cambridge University, and Prof. Douglas Steere of Haverford College. Canon Raven, who had just returned from India, declared that "the whole of Asia will be lost to intercourse with the West if the bridge between Anglo-Americans and Indians is destroyed." Nehru, he said, is as conscious as we are of the importance of that bridge. Canon Raven called for acceptance of the spiritual riches of India into the fabric of the church, just as Greek thought was absorbed into the early church. Eleanor Eaton, who has been working with the American Friends Service Committee in Orissa, echoed this sentiment. "Westerners must learn to love, listen and learn," she said—but not to "help" or even "convert." She quoted the words of a great Indian: "Do what love tells you to do." Dr. Steere contrasted at length the "collected" with the "uncollected" man. While the latter gets himself into a "holy hustle," said Dr. Steere, the former, typified by such men as Albert Schweitzer, "lets God look after his business even at night." The "collected" man, he added, says No to the things in modern society which must be challenged, Yes to the needs of our day.

# Norwegian Church Appeals to Labor

**Conducts Discussion Conferences in Industrial Centers—Scandinavia Gets an Islamic Mission**

ØSTER EGESBORG, DENMARK, Sept. 12.—During the past year the Norwegian Church Institute has conducted a number of week-end conferences in important industrial centers for churchmen and workers. The institute was established some years ago to intensify contacts between the church and secularized society. At the week-end conferences relations between church and workers have been discussed. Usually a trade-union leader opens debate on the theme "What displeases us in the church?" The widely known youth leader Alex Johnson has taken an active part in these conferences. Interviewed after a session held several weeks ago in Mo, where the government has just erected a great iron works, Johnson said that the atmosphere had been "astonishingly positive." "It is typical today that workers do not want to be regarded as more godless than others," he said. "Indeed, they are not. And we must assure them that this is not the reason why we make such intensive efforts to get on speaking terms with them. On the contrary, it is the church which has withdrawn from the workers, and now needs to learn to know them. I am convinced that the conferences have laid a new basis of understanding."

In Finland too a better relationship between church and workers is beginning to take shape, with clergymen, employers and labor leaders meeting together for discussions. Finnish churchmen no longer question the workers' right to organize in trade unions and political associations. On their part, the workers no longer look on the church as a pillar of conservatism, and are coming to judge it less by individual representatives than by its general influence.

### Establish Islamic Mission In Scandinavia

A few months ago the Ahmadiyya Muslim Mission in Pakistan sent Kanal Yousuf to establish in Gothenburg, Sweden, headquarters for an Islamic mission to the Scandinavian countries. Eight people attended a Friday service conducted by Yousuf in Stockholm—the first Islamic service ever held there. There are now about 90 members of various branches of Islam in Sweden. Yousuf hopes within three or four years to develop a mission strong enough to carry on as an independent congregation. He hopes too to build a mosque in Stockholm.

### National Mission Societies Are Cool to I.M.C.-W.C.C. Plan

Ernst Hallen, president of the Norwegian Missionary Council, declared after a recent meeting of the council that the plan for integrating the work of the International Missionary and World councils has little support in the Scandinavian lands. That plan had been discussed informally at the meeting. There is little objection to it in Denmark, but in Finland and Sweden and especially in Norway an extremely negative view is expressed. Some of the societies participating

in the national missionary councils object to having any contact whatever with the World Council of Churches, which they regard as too "liberal." It is feared that, if the plan for integration put forward at the World Council meeting in Galyatetö, Hungary, goes through, national cooperation among the northern missionary societies will be broken up. Some of the societies fear too that under the proposed plan the International Missionary Council might become a mere branch of the World Council and so find its activities curtailed. At the same time it must be noted that other Scandinavian societies are convinced that integration of the two groups is the right course. They declare that the objections raised to cooperation with the World Council are unjustified.

### Church of Finland to Work In Vocational Schools

The Church of Finland (Lutheran) will intensify religious work in the nation's vocational schools, which enroll about 40,000 students. A special committee recently discovered that very few of these schools offer any direct religious instruction. Most of the agricultural schools hold morning prayers, but few of the industrial schools do so. At many places voluntary Christian groups or local pastors conduct religious work among the vocational students, but as a whole the church has not been carrying the responsibility it should in this matter. And it does have a responsibility, for the students, many of whom will become leading members of society, are just at the age where they are beginning to raise questions on religious matters. The Finnish church has appointed another committee, which will plan religious work in the vocational schools.

### And So Forth

The Church of Denmark's bishops' meeting has decided to accept an invitation from the Orthodox Church of Rumania to send a delegation to visit that country. So far as is known this is the first invitation extended by the Rumanian church to a non-orthodox church in the West. The bishops decided also to invite the patriarchate of Moscow to send a delegation to Denmark to return the visit made by a Danish delegation to Russia last year.

The exhibition "Unto the Ends of the Earth," shown in 60 communities since 1948 by the Norwegian Missionary Society, has been viewed by about 800,000 people—one-fourth of Norway's population.

Prof. Ole Hallesby, 77, has retired from the presidency of the Norwegian Inner Mission Society. His successor is Rev. Fred Wisloff.

The American evangelist Tommy Hicks was heard by half a million during his August tour of Finland. [See The Christian Century for July 7, 1954, p. 814.]

Since Sweden removed restrictions on sale of alcohol last autumn, consumption has risen by 40 per cent and arrests for drunkenness have doubled. These facts are rousing intense discussion in Sweden.

The 900th anniversary of the establishment of the first bishopric in Iceland was celebrated this summer in what turned out to be an unprecedented church festival. Leading representatives from the other northern churches took part, and the foundation stone was laid for a new cathedral in Skalholt, seat of the first bishop of Iceland.

JOHANNES LANGHOFF.


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# Urge Wide View Of Suez Crisis

**Anglican Mission Executive and British Quakers Set Dispute Against the Total Muslim Scene**

LONDON, Sept. 20.—A strong warning on the significance of the Suez crisis has been addressed to Christian forces in the Middle East by Canon Max Warren, general secretary of the (Anglican) Church Missionary Society. Writing in the society's *News Letter,* Canon Warren says that Egypt's Pres. Nasser is "a representative man, the voice of Middle East nationalism, the paladin of Islam." He warns the Christian West that it must realize what it means in the modern world to be "Muslim, nationalist and independent," and counsels it to stop ignoring the present revival of Islam in the Middle East and Africa. That revival he describes as spreading through east and west Africa, where the Christian communities established by missions of the 19th century are being surrounded by powerful Islamic forces. Dr. Warren acknowledges that the badly needed readjustment of Western thinking to this "new and dynamic Arab world" will be a "painful experience." The Suez crisis, he says, is only a symbol of a wide revolution developing against the white man. He points out that Europe's approach to the Arab world and to the Islamic world generally has rested on the assumption that the initiative will remain with the West. "It has now manifestly ceased to do so," he says.

### Quakers Urge Abandonment Of Threats in Crisis

At all times of national crisis the Society of Friends maintains its witness for peace. Now, in the face of the Suez contentions, it has again voiced its convictions. Says the Quaker epistle: "We recognize that this crisis is part of a wider issue: the achievement of national status by formerly dependent peoples within whose territories lie vital resources hitherto made available by virtue of outside control. If the rights and interests of both Egypt and the rest of the world are to be harmoniously maintained, we believe it essential to abandon all threats of force and seek a cooperative policy in which the political aspirations and economic needs of Egypt would be generously acknowledged. We believe that the abandonment of the threat of force in favor of a constructive effort to achieve trust is morally right regardless of consequences, but we also believe that the Christian approach is the practical way to attain that friendship between our country and the Arab world which alone would secure the common interests of the nations."

### Free Churches Invited To Discuss Union

A move toward formation of a united free church of England has been made by the Free Church Federal Council. That body has considered a memorandum calling on the Baptist, Congregational, Methodist and Presbyterian churches—the main non-Anglican groups in England and Wales—to open conversations on union. "Pooled resources would make possible the building of free churches in new areas where, owing to financial strain, no church alone is able to enter," the memorandum says. It points out that young people are reported to believe that the free churches have nothing to say on the big issues of the day, and that no one is able to speak in their name as the two archbishops do for the Church of England and the pope for the Roman Catholics. The chief theological and doctrinal bar to union, it is acknowledged, is the difference on adult baptism, which the Baptists view as essential for church membership. But there are many practical differences, particularly concerning church polity. For instance, the Methodist Church is highly centralized, whereas the Congregationalists and Baptists hold to the complete independence of the local congregation. A considerable body of free church opinion holds that wider union with the Church of England is the plan which ought to be pursued, rather than the narrower one now proposed. Total adult membership of a united free church would be about 1,300,000. The council has set up a committee to discuss the memorandum.

### Anglicans Debate Relaxation Of Rules on Divorce

The possibility that the Anglican church may relax its attitude on readmission of divorced persons to the sacraments is forecast in the report of a joint committee to be presented to the Convocation of Canterbury. The effect of the resolutions it contains would be to admit remarried divorced persons to holy communion, confirmation and baptism provided the bishop of the diocese is satisfied that their civil marriage was contracted in good faith and that their admission "would not give grave offense to the church nor be to the hurt of their own souls." However, another resolution reaffirms the previous decision that no public marriage service should be held in the church for those who had a civil ceremony after divorce. Each application for readmission to the full life of the church would be considered by the bishop on its merits and on recommendation of the parish priest. It is revealed that out of 341,731 marriages performed in England and Wales in 1954, 36,424 involved at least one divorced person.

### London Tabernacle To Be Rebuilt

Whitefield's Tabernacle on Tottenham Court road in Bloomsbury, destroyed by bombs 15 years ago, is to be rebuilt with the help of about $250,000 from war damage insurance. There will be seats for only 300, but a gallery and an adaptable foyer will provide space for an additional 200. Incorporated in the church will be a four-floor institute with modern equipment for the youth and social work for which the Tabernacle has long been famous. A special effort will be undertaken to make the church's program attractive to the thousands of students at the near-by University of London.

### And So Forth

Aubrey Vine has been named secretary of the Free Church Federal Council.

John Scott, vicar of All Souls, Langham Place—one of the largest of the central evangelical churches in London—will conduct missions for students this fall at Yale, Harvard, Illinois and Michigan universities in the U.S. and at universities in Montreal and Toronto.

CECIL NORTHCOTT.

# Mississippi Holds Segregation Line

### No Integration Permitted in Schools or at Polls—Louisiana Tightens Enrollment Requirements

BOONEVILLE, MISS., Sept. 25.—The racial front in Mississippi was relatively quiet as the fall school term opened; no attempts were made by Negroes to enter white schools. At a meeting of the Lee county white citizens' council Aug. 30, State Rep. George Payne Cossar of Tallahatchie county (scene of the Till trial) declared that the laws passed earlier this year by the Mississippi legislature will keep the state's schools segregated "for at least 50 years." Noting that though 60 per cent of Tallahatchie county is Negro not one of its Negroes votes, Cossar said: "The way to fight integration is to deny Negroes the right to vote." A small crowd attended the meeting. Former Congressman John Rankin did not even make a headline in the local paper with his charge that the Supreme Court decision on school integration was the result of a "communist conspiracy." Mississippi's white citizens' councils claim a membership of 80,000 in 62 of the state's 82 counties.

#### Louisiana's Public Schools Still Segregated

Louisiana's public schools remain segregated. Emile Wagner, a Roman Catholic layman, recently demanded that Archbishop Joseph F. Rummel of New Orleans reveal the names of the few parochial schools which have been integrated, but he received no official answer. By a 67-15 vote the Louisiana legislature tabled a bill which would have allowed the annual Sugar Bowl football game in New Orleans to provide segregated seating except in the section assigned to the visiting team, and granted permission for the visiting teams to be interracial. Jack Vermillion, state attorney general, has ruled that new college enrollees must present certificates of "good character," and that if any secondary school superintendent or principal signs such a certificate for a Negro intending to enter a white college he shall be subject to dismissal for "taking a step leading to integration." Over objections from some segregationist leaders, the attorney general held that the new rule does not apply to the 100 Negro graduate students already enrolled at the state university.

#### Democratic Delegation Abandons Plans for Recess Convention

The delegation representing the regular Democratic party leadership in Mississippi, which was seated at the convention in Chicago over the protests of a rival delegation, returned in a chastened mood. Many of its members were for Eisenhower in 1952. It has abandoned its plans to hold a "recess convention"—unless Adlai Stevenson says something in the campaign to arouse its antagonism. Earl Evans, an Eisenhower elector in 1952, was forced to resign as a Democratic elector. He charged that Mississippi congressmen were told by Democratic leaders that they would lose their seniority in Washington if they bolted the national ticket, and said that the "regular" delegation was seated in Chicago on its promise not to bolt. Later Evans was chairman of the national "state's rights convention" in Memphis which endorsed T. Coleman Andrews for president. The *McComb Enterprise* pointed out that the national Democratic platform and the nominees' positions are in direct opposition to stands adopted by the state Democratic convention in July. The rival delegation which failed to get seated in Chicago claims victory nevertheless, in that plans for the recess convention were abandoned, the 1952 Eisenhower electors were dropped, and a statement of loyalty was issued by the seated delegation. Only two members of the official delegation attended the final convention session, presumably because of bitterness over the nomination of Estes Kefauver, and they did not vote for Stevenson.

#### Enthusiasm for Eisenhower Cooling

Ardor for Eisenhower cooled here when the "black and tan" Republican delegation from Mississippi was recognized at the San Francisco convention and when Perry Howard, Negro attorney, stayed on as Republican national committeeman from Mississippi. Dr. T. N. Howard, Mississippi Negro, has transcribed six speeches for use in the Republican campaign in New York. He is to head a drive to capture the New York Negro vote for the Republican ticket, stressing the baleful influence of Sen. James Eastland and the treatment of Negroes in


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Mississippi. Meanwhile, the state's voters are reported not too happy over the fact that their delegation at Chicago supported for vice-president a Roman Catholic from New England who opposed TVA over a Southern Baptist from Tennessee who is widely known as a TVA champion. There are predictions that this displeasure will mean political death for those who so voted.

### Mississippi Losing Population

This state's major problem continues to be emigration. Prof. Harold Pedersen of Mississippi State College's sociology department reports that a study reveals that an average of 81,000 persons leave the state annually. Even with one of the highest birth rates in the nation, Mississippi will have a 1960 population little larger than in 1950, if not smaller. Forty per cent of the emigrants are white and most of them are of working age. Each year sees a decline in the number of Mississippians employed in industry and in agriculture. A considerable share of the state's economic, racial and political problems can be laid to the emigration of the more able and better educated of its people.

### And So Forth

H. C. Ellis, pastor of Unity Baptist Church in Holmes county, was named "Mississippi minister of the year" in the town and country church program sponsored by Emory University and the *Progresive Farmer* magazine.

W. A. Pinkstaff, his son Marion A. and his grandson Kenneth R.—all Primitive Baptist ministers—recently conducted a 10-day revival in Booneville.

Mississippi's press has criticized Editor Hodding Carter of Greenville for telling the New England press association that the south is a "land of churchgoers who pay little attention to Christian concepts of the brotherhood of man."

The Louisiana legislature has repealed the state's "right to work" statute directed against labor unions.

A committee of the Mississippi legislature claims credit for "ending integrated classes in the state medical school hospital." Other legislators have announced their intention to find a way to end integration at federal veterans' hospitals in the state.

New Orleans Baptist Theological Seminary has announced plans to build a $500,000 chapel on its campus. The spire will be a replica of that on First Baptist Church, Providence, R. I., organized in 1638 by Roger Williams.

CHARLES GRANVILLE HAMILTON.

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### L.W.F. World Service Reduces Budget

At its recent meeting in London the Lutheran World Federation's commission on world service voted to eliminate its resettlement offices in Germany, South America and Austria, leaving such activities to be handled through Geneva headquarters. The decision was based on the fact that the need is past for a large emergency program to be carried on by a church agency. The commission adopted a "core" budget for 1957-58 of $550,000 and a "special project" budget of $800,000. This is a reduction from the previous two-year period of $150,000 and $50,000 respectively.

# Says Expediency Rules U. S. Aid

**Filipino Economic Expert Charges Choice of Recipient Is Determined by His Vulnerability to Communism**

MANILA, Sept. 14.—Alfredo Montlibano, former chairman of the Philippines' national economic council, charged recently that in extending aid to this country the United States is prompted by expediency and convenience rather than friendship. In a letter to the house committee on re-examination of Philippine–American relations he wrote: "We have continued to cling to our attitude [of friendship, loyalty and gratitude], expecting the United States to reciprocate in the form of aid greater than that given to countries who claim no closer ties. But in pursuing this policy we have been taken for granted, ironically, because the United States knows that we sincerely subscribe to democratic principles and have definitely aligned ourselves with the democracies against the communists. She has therefore paid less attention [to us] and used her foreign aid to attract those who may veer toward the communist camp."

### Cites Figures to Support Philippines' Argument

To support his assertion Montlibano cited figures from the U.S. statistical abstract for 1955 showing that from 1945 to 1954 the United States distributed aid throughout the world in the form of grants and credits totaling $48,998 million. Of this only $890 million, about 1.8 per cent, went to the Philippines, "whose people sacrificed unnumbered lives and properties fighting side by side with the Americans during the war." At the same time Germany, Japan and Italy —"all former enemies of the United States" —received $9,062 million, nearly 20 per cent of the total.

### Philippines Hierarchy Praises U.S. Congressmen

Last week the Roman Catholic hierarchy here released an official statement expressing its gratitude to three U.S. congressmen who it said were instrumental in getting a law enacted enabling certain Catholic institutions in this country to obtain around $8 million in war claims. [See The Christian Century for Oct. 3, p. 1128.] The money is earmarked for reconstruction of medical, educational, scientific and welfare institutions. The statement praised Rep. John W. McCormack, House majority leader, as "an experienced parliamentarian, a great American and a dependable supporter of the Philippines' cause"; Rep. Joseph Carrigg for "his particularly invaluable help in the daily supervision of the progress of the measure, and in missionary work among members of the House and Senate"; and Sen. Joseph O'Mahoney as "a man worthy of great esteem whose services were indispensable during the deliberations on the legislation."

### Press Urges Appointment Of Filipino Cardinal

Agitation for appointment of a Filipino cardinal is being carried on by practically all our national newspapers. Most of the dis-

cussion stresses the fact that for centuries this country has been Roman Catholicism's strongest bulwark in the eastern hemisphere. Typical is this extract from an editorial in the *Manila Evening News:* "Further postponement for an indefinite period of this act of justice will not serve the interest of the Roman Catholic Church in this country, nor the cause of good relations between the Vatican and the Philippines."

### Filipino Methodists Lose Bid for Two Bishops

On his return from the Methodist Conference in Minneapolis, Gregorio R. Bailen, a delegate, reported that the Northwest Philippines annual conference's memorial asking that the Philippine Central conference be permitted to elect two bishops "did not reach first base." Killed by the commission on the structure of Methodism overseas, the proposal did not even come to the conference floor. The Rev. Bailen complains that he was not given a chance to represent his conference before the commission when it met prior to opening of the General Conference. The memorial originated with the executive committee of the Philippine Central conference. For the past half-century the Methodist Church in the Philippines, whose 130,000 members are organized into four annual conferences, has had but one bishop.

### Thomas Lauds Inter-Asian Missionary Service

Winburn T. Thomas, Presbyterian, U.S.A., representative in Indonesia and a Christian Century correspondent, recently visited this country. He declared that since the Bangkok conference held by the International Missionary and World councils in 1949, Asian churchmen have discovered that they have much to learn from each other, and their determination to cooperate has been abetted by formation of the Asia Council on Ecumenical Mission in July 1955. He believes that the Philippines are now experiencing a surge of missionary concern not unlike that in the United States after World War I. "The number of missionary volunteers is well in advance of the Protestant resources in this island nation," he said. "Only as world Christendom makes provision to supply the necessary funds can this missionary enthusiasm be harnessed to the strengthening of the Christian movements in Asia. The pan-Asian consciousness which renders the position of the Western missionary increasingly difficult makes even more imperative the sharing between the Asian churches of such resources as can be spared. Western churches do not like to admit that their money rather than their men are of primary value, but such is the fact. The emergence of a world Protestant strategy awaits this recognition by the Western churches. . . . The assistance of the entire world Christian community is essential for the Asian churches to be helped to help themselves."

CORNELIO M. FERRER.

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### Churchwomen Sponsor 'Tot Lot'

Again this summer the Syracuse, N. Y., council of churchwomen sponsored its "tot lot," a playground for preschool children of all races and faiths living in a blighted area of the city. It was staffed by two trained nursery school teachers, volunteers and

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mothers of children enrolled. A mid-morning snack was provided, and a nurse was on hand each day. Major financial responsibility for the project, launched in 1948, is borne by the council, with help from the local council of Jewish women and a few individuals. No other supervised recreation is available to the children in the neighborhood.

### North Carolina U. Offers Bible Course on TV

The University of North Carolina's television station WUNC-TV, Chapel Hill, this fall is offering a credit course in the origins and interpretation of the Bible. It consists of 36 lectures given by Bernard Boyd, professor of biblical literature in the university's department of religion.

### Walther League 'Caravaners' Travel 45,000 Miles

The Walther League, Lutheran Church–Missouri Synod youth agency, sponsored 11 "youth caravans" this summer. Members of the caravans traveled over 45,000 miles to visit 10,000 young people and their parents in 161 congregations in the interest of the church's youth program.

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# Upholds Policy on Radio, Television

**N.C.C. Broadcasting Director Answers Charges of 'Domination'—Melish Again Wins Out in Court**

NEW YORK, Sept. 26.—Objections by certain broadcasters to the National Council of Churches' policy statement of last June advising churches and church agencies against purchase of radio or television time, and to the presentation of that statement to the Federal Communications Commission, brought an answer from S. Franklin Mack, director of the council's broadcasting and film commission. Mr. Mack denied that the council is trying to control all religious broadcasting or to keep off the air those with whose point of view it is presumed to disagree. (See The Christian Century for June 20, p. 743.) Harold E. Fellows, president of the National Association of Radio and Television Broadcasters, had charged recently that the statement constitutes "an unfair and unwarranted accusation by implication." But Mr. Mack pointed out that the statement is "100 per cent in line" with the policy enunciated in the television code drawn up by Mr. Fellows' own organization.

### Purpose: To Emphasize Place Of Religion on Airwaves

Dr. Mack emphasized that the National Council's aim in issuing the statement was to focus attention throughout the industry on the place religion should hold in broadcasting. He pointed out that the industry's television code itself maintains that it is the responsibility of a television broadcaster to make available as part of a well balanced program schedule adequate opportunity for religious presentations, and recommends that no charge be made to religious groups for their programs. "We feel that if these prove to be wise recommendations, they will prevail; if they do not, the sooner we find it out the better," said Dr. Mack. He denied that the council's statement was hastily or impulsively adopted, as Mr. Fellows charged. It was drawn up by a special committee of the broadcasting and film commission after a year of careful study, approved by the entire commission last March and endorsed by the council's General Board in June. Meantime, it had been widely discussed in the press; but it was not released to the networks, stations, members of Congress or the FCC until the General Board had given its formal approval. That board agreed with the commission that a definite statement should be adopted and sent to all who might be presumed to have an interest in the place of religion in American broadcasting. "Surely we were not in error in assuming that this would include the FCC and members of Congress," said Dr. Mack.

### Reveals Conference with Other Religious Broadcasters

No religious agency is more appreciative than the commission of all that has been and is being done for religion by radio and television, Dr. Mack declared. But it is constantly confronted by the question as to why so much religious broadcasting is still being carried in the less desirable listening hours,

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particularly very early on Sunday mornings. He reported that he has initiated conferences with the top leadership of the National Religious Broadcasters, whose membership includes many of the leading groups and persons that buy time. These conversations have served to create a better understanding of what the commission had in mind in formulating the policy statement, he said.

### Brooklyn Supreme Court Upholds Melish

The right of William Howard Melish to continue as supply pastor of Holy Trinity Episcopal Church in Brooklyn has been upheld by John MacCrate, Brooklyn supreme court referee, in a 13-page decision. A retired member of the appellate division, MacCrate was assigned by his former associates to determine the issues in the controversy. His ruling concurs with a unanimous decision of the appellate division of the Brooklyn supreme court last April. It holds that the Holy Trinity vestry's election of Herman S. Sidener as rector Feb. 6 was invalid because the necessary quorum of vestrymen was not present. (See The Christian Century for Feb. 1, p. 153; March 28, p. 400; May 23, p. 652.) The ecclesiastical court of the Episcopal diocese of Long Island is conducting an inquiry into Mr. Melish's conduct; he has been accused of leftist activities. George L. Hubbell, Jr., attorney for the anti-Melish faction at Holy Trinity, says MacCrate's decision will "very likely" be carried to the New York state court of appeals.

### Prepare for Annual Worldwide Bible Reading Project

"The Bible Speaks Today" will be theme for the 1956 Worldwide Bible Reading observance to be held from Thanksgiving to Christmas, it has been announced here by the American Bible Society, which sponsors the program. People all over the world will read a selected Scripture passage on the same day during the designated period. Last year the program was observed in over 40 countries. The society will distribute some 15 million bookmarks listing the suggested readings, as well as promotional posters designed by Warner Sallman, artist who created the famous "Head of Christ" and other religious paintings.

### Scholars Discuss Barriers To Human Equality

Barriers to human equality were considered by 40 scientists, philosophers, theologians and government officials who attended the 15th Conference on Science, Philosophy and Religion here Aug. 27-30. They surveyed barriers to individual development from the standpoint of education, jobs and social status, as well as barriers between various groups in society. Chairman of the sessions was Pres. Charles S. Johnson of Fisk University, Nashville; vice-chairman was Clarence H. Faust, president of the Fund for Adult Education; moderator was Lyman Bryson, professor emeritus of education at Teachers College, Columbia University.

### Protestant Welfare Leaders Form New Agency

Henry J. Whiting, executive secretary of the National Lutheran Council's division of welfare, has been named chairman of a new organization to be known as the Denominational Executives Advisory Committee on Church-Related Health and Welfare Services. It will serve as an unofficial liaison committee related to the National Council of Churches' department of social welfare, providing a forum for the discussion of mutual interests and problems and a channel for such projects as may be helpful to the executives in their own denominational programs.

DONA HUTSLER.

## The Church Roll

Osgood Magnuson, Minnesota 4-H Club leader, becomes the first layman to serve as head of a Lutheran student foundation. He will direct the Minnesota Lutheran student foundation's work on the campuses of the University of Minnesota, Hamline University and Macalester College, and the Mankato, Bemidji, Winona and St. Cloud teachers' colleges.

The United Christian Missionary Society (Disciples) has named three new staff members at its Indianapolis headquarters. They are Lyle V. Newman, Huntington, W. Va., pastor, director of special cultivation in the resources department; Robert H. McNeill, Dayton, Ohio, newspaperman, a director in the same department; and Donald O. Legg, formerly minister of the First Christian Church, Honolulu, director of the society's "Capital for Kingdom Building" project.

Garland Evans Hopkins, executive vice-president of American Friends of the Middle East and a former Christian Century staff member, has been awarded the honorary degree of Doctor of International Law by Lafayette College, Easton, Pa. He was cited for "basic achievement in international affairs of sound and honest problem definition and courageous attempts at peaceful solutions."

Robert Edwards Thompson, management engineering expert of Des Plaines, Ill., left Aug. 29 to begin his new work as assistant director in charge of business administration for Korea Church World Service.

Recent deaths in the field of religion: DuBois S. Morris, Presbyterian, U.S.A., missionary in China for 30 years, on Sept. 4, in Weston, Conn., at the age of 82. On his return from China in 1928 Dr. Morris served on the staffs of Central Presbyterian Church, New York city, and Union Theological Seminary, resigning in 1931 to give full time to Moral Re-Armament. . . . Edwin E. Aubrey, chairman of the department of religious thought at the University of Pennsylvania, on Sept. 10, at the age of 60. Scottish-born, Dr. Aubrey was president of Crozer Theological Seminary, Chester, Pa., 1944-49 and professor of Christian theology and ethics at the University of Chicago 1929-44. The author of a number of books on religion, he served also as chairman of the Federal Council of Churches' department of international justice and good will. . . . Donald B. Cloward, executive secretary of the American Baptist Convention's Council on Christian Social Progress since its formation in 1943 and a leader in the National Council of Churches' Division of Christian Life and Work, on Sept. 18, at the age of 60. . . . Stephen E. Keeler, Protestant Episcopal bishop of Minnesota and a former president of the Minnesota council of churches, in Heidelberg, Germany, on Sept. 25, at the age of 68. Bishop Keeler was on his semiannual visit to the Continent as his presiding bishop's representative to all U.S. Episcopalians in Europe.

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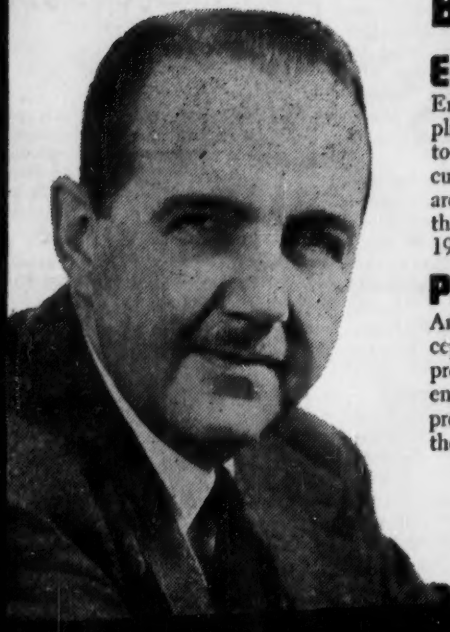

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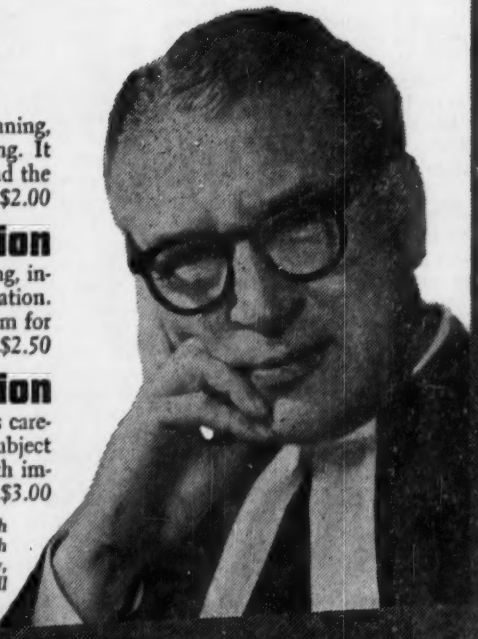

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